

A Festival Evening for Toc H



Toc H Fifteen Years Ago: "The Lounge at Talbot House, Poperinghe," from the drawing by A. A. Moore



AT THE CRYSTAL PALACE: JUNE 6, 1931

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Phone: Victoria 8697.

A FESTIVAL EVENING

Held at the Crystal Palace
On the Evening of June 6

1931



PUBLISHED BY T O C H AT ITS HEADQUARTERS
FORTY - SEVEN, FRANCIS STREET, WESTMINSTER

Programme of the TOC H FESTIVAL

Saturday, June 6



THE AFTERNOON

- 2 p.m. The Opening of the Palace.
- 3.30 p.m. The Band of H.M. Welsh Guards will play on the Terrace
(See p. 39).
- 4.15 p.m. The Central Transept will open for the Thanksgiving Service.
- 4.30 p.m. An Organ Recital by Mr. W. W. Hedgcock (Musical Director
and Organist of the Crystal Palace).
- 5 p.m. THE THANKSGIVING SERVICE (for which a special form of Service
will be issued).
- 5.45 p.m. High Teas and Picnic Meals.



THE EVENING

- 7 p.m. *H.R.H. the Prince of Wales will unveil the R.N.V.R. Memorial on
the Terrace (see p. 37).*
- 7.30 p.m. The Central Transept will open for the Evening Festival. Com-
munity Singing accompanied by the Band of H.M. Welsh
Guards (see p. 41).
- 8.15 p.m. PROCESSION OF LAMPS, RUSHLIGHTS AND BANNERS.
- 8.25 p.m. THE PATRON OF TOC H, H.R.H. THE PRINCE OF WALES, WILL
SPEAK.
- 8.45 p.m. THE LIGHTING OF THE LAMPS OF NEW BRANCHES (See p. 4).
THE FESTIVAL CEREMONY OF LIGHT.
- 9.15 p.m. *An Interval of Fifteen Minutes during which the Band of the Royal
Artillery, conducted by Captain E. C. Stretton, M.V.O., will play.*
- 9.30 p.m. The First Performance of a new Opera (See p. 7.)
"THE THORN OF AVALON."
- 10.25 p.m. Family Prayers will be taken by the Rev. Alex Birkmire, Hon.
Associate Padre.



Programme of the
TOC H FESTIVAL
Sunday, June 7



THE MORNING

CELEBRATIONS OF HOLY COMMUNION.

- 7, 8, 9 At All Hallows, Berkyngeschirche, for Church of England members.
and 10 a.m.
- 8.30 and At St. Olave's, Hart Street, for Church of England members.
9.30 a.m.
- 8 a.m. At the Royal Chapel of St. John in the White Tower, Tower
 of London, for Church of Scotland members.
- 9 a.m. At Forty-two, Trinity Square, for Free Church members.
- 8.30 to Breakfast in the East City.
11.30 a.m.

FESTIVAL PREACHMENTS.

- 11.30 a.m. At All Hallows : The Rev. Dr. A. C. E. Jarvis, C.B., C.M.G.,
 M.C., Chaplain-General to the Forces.
- 11.30 a.m. At St. Margaret Pattens, Eastcheap : The Rev. A. St. G.
 Colthurst, Yorkshire Area Padre.



THE AFTERNOON

- 12.45 to Lunch in the City.
1.45 p.m.
- 2 p.m. THE FAMILY GATHERING, at the Royal Agricultural Hall,
 Liverpool Road, Islington, N.1.
- 5 p.m. Home-Going Prayers.



THE LIGHTING OF THE LAMPS

The Procession of the old Lamps, Rushlights, and Banners, will enter to the music of the Band.

As soon as His Royal Highness has taken his position and made his speech, there will be placed before him the Prince's Lamp, under the charge of Arthur Pettifer, M.M., and escorted by the Assistant Lamp-Lighters, Corporal J. Bennett, H. Flower, Viscount Goschen, General Sir Charles Harington, J. E. Jones, G. Marlborough, Dr. C. J. McGrath, Major H. Shiner and Lord Wakefield. The Lamps of New Branches (see p. 32) will then be brought forward by their bearers to be lit by the Prince of Wales from his own Lamp.

Immediately before the Ceremony of Light will be sung the "Hymn of Light," composed for the Festival of 1925 by Barclay Baron, its music by Christopher Ogle.

Hail, joyful Light ! O worship and praise
Father and Son and Spirit Divine :
First and the Last, the Ancient of Days,
Power and Dominion ever be Thine.

Light of all Light, Thou measureless Love,
Guide Thou our feet and lighten our way.
Now by Thy rising, lead us above :
Thine is salvation, Thou art the Day.



The Ceremony of Light

(This simple ritual is observed at all meetings of Toc H in every part of the world. It will be conducted on this occasion by the Founder Padre of Toc H. All members of the audience are requested to join in the responses.)

THE ACT OF REMEMBRANCE

FOUNDER PADRE : With proud thanksgiving let us remember our Elder Brethren.

They shall grow not old, as we that are left grow old :
Age shall not weary them, nor the years condemn.
At the going down of the sun, and in the morning,
We will remember them.

ALL : *We will remember them.*



ONE MINUTE'S SILENCE



THE ACT OF SELF-DEDICATION

FOUNDER PADRE : Let your light so shine before men that they may see your good works.

ALL : *And glorify our Father which is in Heaven.*



High over all, Love sceptred and crowned,
King everlasting, Light of all Light,
When we behold Thee, let us be found
Worthy to shine as stars in Thy sight.

After this, and before the interval, all will sing William Blake's "Jerusalem," as set to music by Hubert Parry.

And did those feet in ancient time
Walk upon England's mountain green ?
And was the Holy Lamb of God
On England's pleasant pastures seen ?
And did the countenance Divine
Shine forth upon our clouded hills ?
And was Jerusalem builded here
Among those dark Satanic mills ?
Bring me my bow of burning gold ;
Bring me arrows of desire ;
Bring me my spear ; O clouds, unfold !
Bring me my chariot of fire.
I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem.
In England's green and pleasant land.

All are asked to keep their places while the Patron leaves the Hall, followed by the Lamps, the Rushlights, and the Banners. After they are all gone out, there will be an interval of fifteen minutes.





Why you should drink 'Ovaltine' instead of ordinary Breakfast & Supper Beverages

THE choice of your beverage at breakfast and supper is a matter of much greater importance than many people imagine. Does it possess a definite food value and assist the digestion of other food? Or is it a beverage which delays digestion and has an irritant effect upon the system?

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"Ovaltine" is more delicious in flavour than other beverages, and also possesses other definite advantages. It is not only easily digested but it assists the digestion of all other food—enabling more nourishment to be obtained from the daily dietary.

"Ovaltine" is in itself a perfect food containing, in a correctly balanced and highly concentrated form, every food element and vitamin essential for health. It makes good the lack of nutriment in ordinary food and makes every meal complete in nutritive value, thus ensuring that the system will receive all the nourishment necessary for the maintenance of bodily strength and mental vigour.

"Ovaltine" is prepared from ripe barley malt, pure fresh milk, and eggs from our own and selected farms. These best of Nature's foods are completely free from tannin or caffeine, which are well known to have harmful effects. This important advantage renders "Ovaltine" of especial value to young children—with whom it is a great favourite.

For these reasons you should drink "Ovaltine" in place of ordinary beverages which have little or no food value—no digestive power—and which in many cases have an irritant effect upon the digestive system.

Good health is enjoyed in countless thousands of homes all over the world where this delicious food beverage has taken the place of ordinary meal time beverages.

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1/3, 2/- and
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THE THORN OF AVALON

An Opera in Three Acts based upon the Legend of The Glastonbury Thorn.

Libretto by BARCLAY BARON.

Music by MARTIN SHAW.

Produced by T. C. FAIRBAIRN.

Conductor : GEORGE F. BROCKLESS, Mus.Doc. *Organist* : W. W. HEDGCOCK.

Orchestra : THE ROYAL ARTILLERY STRING BAND (by kind permission of the Commanding Officer).

Choir of members of the following choral societies : Crystal Palace Good Friday, Penge and District, Dulwich Philharmonic, London Choral. Westminster, Ealing Philharmonic, National Sunday School Union, Barclay's Bank, and other societies and church choirs.

Dramatis Personæ

in the order of their appearance.

ST. JOSEPH OF ARIMATHEA	-	-	-	-	H. Loudon Greenlees
THE ARCHANGEL GABRIEL	-	-	-	-	Andrew Clayton
SIR BEDIVERE, now a hermit	-	-	-	-	Horace Vincent
The Spirit of KING ARTHUR	-	-	-	-	Norman Ingall
SIR LANCELOT, as a penitent	-	-	-	-	J. Bryan Vogel
The Dead QUEEN GUINEVERE	-	-	-	-	Miss Elma Thomas
A PURITAN	-	-	-	-	W. F. Davis

ACT I.

The Eleven Companions of St. Joseph : Members of Toc H.

ACT II.

Knights, Monks, Torch-Bearers, Crowd : Members of Toc H, the L.W.H., the Gregorian Association, Y.M.C.A., Borough Polytechnic, Rover Scouts, etc.

Mounted Knights : Troopers of the Royal Horse Guards (the Blues), by kind permission of the Commanding Officer.

ACT III.

May-Day Revellers : Members of Toc H and the L.W.H.

Country Dancers : Members of the English Folk Dance Society, and others, under the direction of Miss Vera Baron.



Stage-Hands and Dressing Room Attendants : Members of Toc H and the L.W.H.

Costumes designed and executed by members of the L.W.H., under the direction of Miss Marian Logan-Wright, of *Principals* by Mrs. Hamilton, of *Village Men* in Act III by L. & H. Nathan, Ltd. *Wigs* by Fox. *Scenery* by Francis Bull. *Lighting* by Duncan, Watson & Co., and the Crystal Palace.

“A Man’s Job.”

“The object of The Boys’ Brigade is attained by banding the Boys into Companies under duly qualified Christian men as Officers”—THE BOYS’ BRIGADE MANUAL.

Jim Brown was one of a common type, athletic, and not too wise,
He spent his years like a millionaire, till something opened his eyes;
And Brown marked time for a few stern months, then formed the excellent plan,
He’d serve his Lord in The Boy’s Brigade, a duly qualified man.

He went to see a Company drill, the Bible-Class, the gym.,
He was struck with awe at the things he saw, and they seemed struck with him;
By the grace of God his work was here, and a new life he began,
Lieutenant Brown, of The Boys’ Brigade, a duly qualified man.

But Brown was Brown, and the Boys but Boys, and as you and I know well,
J. B. had opened a book of life where the words are hard to spell,
Where we earn our bread by the sweat of our brow, and sow in a trodden soil,
Content that others shall garner in the harvest of our long toil.

Brown unlearnt things that he thought he knew, and started on A B C;
Deep meanings slowly disclosed themselves in the mystical marks “B.B.”;
And first he learnt that the Subaltern must practice the things he’d preach,
(For sharp and sudden, and struck well home, are the lessons that Privates teach).

He learnt to talk from his heart to theirs, content that God could use
His Boyish ways, and his stammering tongue, and his patently verdant views;
To welcome each session the small Recruits, and trek on the old worn trail,
To trust his Lord when the failures came, to know that *He* could not fail.

Thro’ painful days, by devious ways, he measured the Boy within,
And found each lad had a score of moods, and no two Boys were twin.
And he learnt to hold his tongue in leash, to walk with a wary tread,
To turn the scale, and to win the day by the straight talk left unsaid.

He learnt to be blind and deaf at times, as Officers should and can,
To hold his hand till the hour was ripe—a duly qualified man;
To stifle “larks” with a dooeful frown (fresh faked and removed at will),
To feel the pulse and forestal the tricks of the mischievous few at drill.

He’s the referee, and the swimming coach, the bank, and the tailor’s shop,
The comic singer, the cricket pro., the brewer of patent “pop,”
The certain hope of the “out of work,” the donor of stripes, “the Press,”
The guide and pride of his Company, the preacher of righteousness.

So Brown plods on, with a steadfast tread, kept young by the Boys, his friends,
While the Master’s love, and the Master’s hand are shaping his rough-hewn ends;
After ten long years of servitude, as fresh as when he began,
A “holy and humble man at heart,” and a duly qualified man.

F. B. S.

Write to

The Boys’ Brigade.

ABBAY HOUSE, WESTMINSTER, S.W.1

for information about this, the Senior Organization for Boys.

THE THORN OF AVALON

By Way of Introduction.

In the Garden of Talbot House at Poperinghe was planted last October a slender, six-foot hawthorn tree. Its ancestry is very aristocratic, and its behaviour, if it is true to its type, will be peculiar. It was presented to TOC H by Captain Charles E. Clayton, Custodian of Glastonbury Abbey, and is a lineal descendant, through many centuries, of the famous Glastonbury Thorn. Other members of the same distinguished family, some of great age and some mere striplings, are to be found in many holy places both at home and overseas (e.g. in the Bishop's Garden of the National Cathedral, now a-building at Washington). The peculiar property of these trees is to flower twice in the year, at Christmas and Easter.

The legend and history of the Glastonbury Thorn touch the story of our country and its saints and kings at many points for nearly nineteen hundred years. Some of the incidents in this long record were recently referred to in the TOC H JOURNAL (February and March, 1931), and three of them form the subject of our Opera's three acts.

ACT I.

The Coming of Joseph of Arimathea.

An old tradition, questioned by historians but at least incapable of disproof, relates to the life-history of Joseph of Arimathea after he had begged the body of our crucified Lord from Pilate and laid it in his own garden tomb. It is said that, having been miraculously delivered from the prison into which his vindictive fellow members of the Sanhedrim had cast him, he became a Christian missionary and followed St. Philip into Gaul where he laboured for many years. He was then sent, with eleven companions, to carry the Gospel to Wales. After a repulse there he felt a call to go to some other part of the heathen country, and Arviragus, the converted British king, granted him "twelve hides" of land wherever he should settle.

Joseph set forth from Wales in a boat with eleven of his converts, and eventually sailed over the shallow sea which in those days still covered the marshes of North Somerset. He set foot at last on the "Isle of Avalon," an outlying knoll of the Mendips, stepping ashore on the slope of Weary-all Hill, a mile from where Glastonbury now stands, and where the "Twelve Hides" still figure on the map. This, says tradition, was in A.D. 63, thirty years after the Crucifixion. He carried with him two cruets filled with Blood of Our Lord which he had collected when taking His body down from the Cross: later legend makes him bring to Glastonbury the Holy Grail, the cup used at the Last Supper.

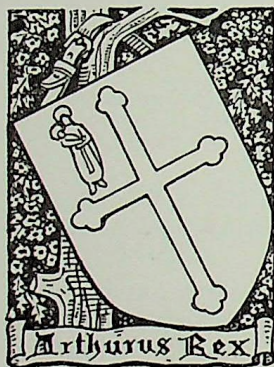
Two portents attended his landing. As he stepped ashore he drove into the ground his pilgrim staff of Syrian hawthorn, and immediately it took root and burst into blossom. Next, the Archangel Gabriel appeared to him and bade him build a church, the first in England, at a place which should be shown him. These are the events of Act I.



The blossoming staff continued to grow on Weary-all Hill and repeat its wonder of flowers at Christmas and Easter. As the "Glastonbury Thorn" it became an object of pilgrimage for many centuries, and when its roots were finally dug out of the soil in the early 19th century a stone was erected to mark the spot. The little Church, built of wattles and roofed with thatch, existed, much venerated and often repaired, until it was destroyed by fire in 1184. Over its ashes rose the magnificence of Glastonbury Abbey, the richest in the land until the Reformation. Those who believe the tradition of Joseph's coming, 500 years before St. Augustine came to Canterbury, must regard Glastonbury, in the words of an old writer, as "the holiest erth" in our country.

ACT II.

The Funeral of Queen Guinevere.



Avalon is one of the foremost places in the Arthurian legend, which has left its mark from the Scilly Isles to the Firth of Tay, all over Brittany and even in Spain. At Tintagel in Cornwall King Arthur was born, at Camelot (in Cornwall or Dorset) he held his Table Round, and at Glastonbury he was buried after his final defeat in the West by his traitor cousin. Disgrace had already broken into the fellowship of the Round Table, for Sir Lancelot du Lac, most famous of the knights, had become the lover of Guinevere, Arthur's queen.

On Arthur's death Guinevere became a nun, and finally abbess, at Amesbury in Wiltshire. When she died a few years later, Lancelot, now overcome by penitence, went thither and brought her body in procession to Glastonbury for burial beside the King in the ancient church of Joseph of Arimathea (where after a lapse of centuries their royal coffins were found by Henry II). Meanwhile Sir Bedivere, the faithful knight who had attended Arthur's last hours, had become a hermit in Avalon and guardian of the Thorn, beneath which he assured Lancelot of forgiveness. These are the events of Act II.

This is not the place to touch on the many complications of the Arthurian legend, but a word may be said here about the costume in which we are accustomed to imagine Arthur's court and fellowship to have been dressed—the rather vaguely "medieval" costume of this Opera. Arthur was a Celtic chieftain who clearly put up such a heroic fight against the English or Saxon invaders that his deeds grew fabulous in after times. The commonly accepted date of his death is A.D. 542, and it is probable that he adopted the manners and wore the dress handed on to the British chieftains by the Romans when they evacuated Britain about the year 450. The "Knights of the Round Table," however, have nothing in common with Roman legionaries, their dress or manner of fighting. What happened was that the whole story of Arthur's deeds was transported to Brittany and there embroidered richly with all the chivalry of medieval France. It came back to England, thus dressed, in the splendid translation by Sir Thomas Malory of the French romance *Morte d'Arthur* (printed by Caxton in 1485, one of the earliest books printed in

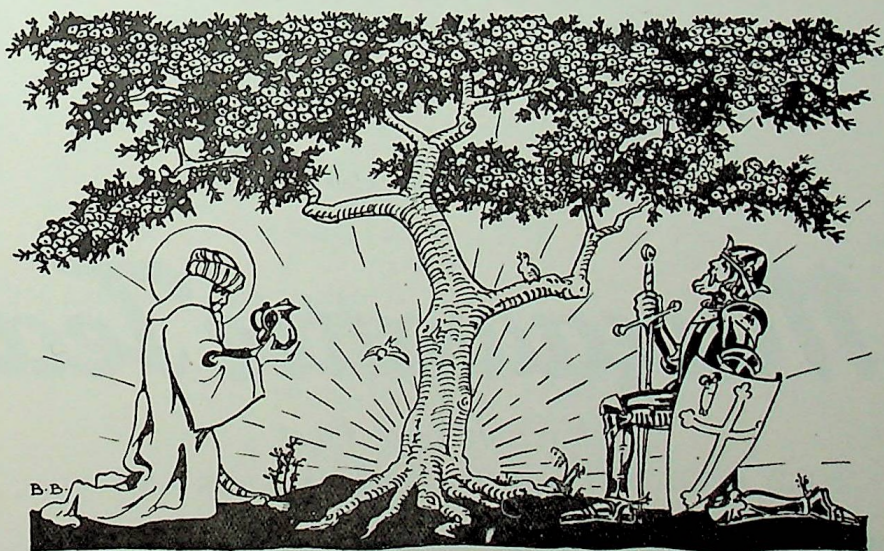
England). In more modern time Tennyson in his *Idylls of the King* added still more refined and fanciful touches, and it is in these too-polite "medieval" clothes that Arthur and his company march across our vision. It is too late now to restore the primitive British dress of our hero and his men.

ACT III.

The Thorn is cut down and replanted.

When the greater monasteries were dissolved by Henry VIII in 1539, the downfall of Glastonbury was swift and complete. Its saintly old Abbott was hanged with great savagery on the hill above the town, its priceless treasures sold and scattered to the winds, its glorious architecture suffered to decay. But the Thorn escaped the spoilers' zeal for some time to come. In 1633, however, a puritan, regarding it as an object of superstition, cut half of it down and the fact that he wounded himself in so doing was regarded by local people as a judgment of God. Slips of the tree had already been widely distributed before this time and thus its race did not die out. These are the incidents of Act III—but, by an "artistic license" which we hope is pardonable, the destruction of the tree has been postponed to the 18th century and supernatural personages have been called in to make its replanting a symbolic act.

The story of the Thorn of Avalon belongs to the stuff of English history and of the Christian Faith.





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THE BOOK OF THE WORDS

ACT I.

The Faith is planted.

THE TIME is Christmas Eve, a little before midnight, in the year A.D. 63. THE SCENE is the landing place at the base of Weary-all Hill in the Isle of Avalon.

A Boat, in which JOSEPH OF ARIMATHEA sits, clasping his Thorn Staff, is shoved ashore by his ELEVEN COMPANIONS, wading in the shallow water. They bring the Boat in and make fast, to the song:—

By night, by day, in cloud and shine,
We set the sail and bent the sweep
To bear the Word and Holy Sign
Through every danger of the deep.
The toil is done,
The danger past—
Land !
Ho, land !
Our land at last
Is won.

No more the sun shall burn at noon,
No more the tempest quench the light,
No more our hearts shall pray the boon
Of landfall ere another night.

The pain is past
And fear no more—
Land !
Ho, land !
We tread the shore
At last.

They haul down the sail, to the chorus:—

The toil is done,
The danger past,
The land is won—
Ho, land !
Our land !
Our land at last !

JOSEPH rises and steps ashore. He speaks:—

Let us go up together unto the hill of the Lord, even unto His holy place.

Standing on the shore among the ELEVEN, he sings :—

Out of a far and ancient land,
The gates of morning,
I rose and came at God's command,
All peril scorning :
Nor sand, nor icy mountain steep
Nor the sun's burning.
Nor the dread fountains of the deep
My purpose turning.

Lo, here I stand by God's decree,
His truth upholding.
Here one last word shall come to me,
His Will unfolding ;
And here my faithful Staff, my friend
That failed me never,
As token of my journey's end
Shall rest for ever.

He drives his Staff into the ground, where it immediately blossoms. The ELEVEN fall on their knees with the song :—

O wondrous sight, O wondrous sight !
God's holy Name be praised !
Behold, He hath upraised
His living signal in the frozen night.

Out of the womb of winter drear
See now there doth appear
The year's new birth
To cheer the earth ;
Into the sinful world and dark
To man forlorn
God's love is born,
And unto us a Child is come
From out His everlasting home.
Give ear, give ear,
His messengers are near—
Give ear, and hark.

The chorus of HERALD ANGELS is heard :—

*Gloria, gloria,
In excelsis Deo !*

The ARCHANGEL GABRIEL approaches and addresses the kneeling JOSEPH :—

Arise, dear servant of the Lord ; arise and follow to the place which I shall show thee. Build there the House of God most High, His first House in this heathen land.

JOSEPH rises and answers :—

Hail, Messenger of God's great Majesty. Thine is the word I waited here from God unfailing. Lead on, lead on, for holy is this heathen land to be.

JOSEPH, with the ELEVEN, turns to the flowering Staff :—

JOSEPH : Farewell, farewell, my faithful Thorn
That hast my weary steps upborne.

CHORUS : Farewell, farewell !

JOSEPH : Last relic of my Syrian home,
Henceforth abide, no more to roam,
Abide, the Saviour's Birth to tell,
From age to age to tell.

CHORUS : Good Thorn, farewell !

He blesses the Thorn, and they all prepare to follow GABRIEL.

JOSEPH : Lead on, thou Messenger of Grace.

CHORUS : We follow thee.

JOSEPH : O lead us to that holy place
Where God's own temple is to be.

CHORUS : We follow, follow thee.

GABRIEL leads them away up the hill to the chorus :—

We are the builders—

God hath chosen us ;

Out of the waters

He hath taken us,

Out of all perils

Into His Kingdom.

His be all glory,

Ours all labouring ;

He is our Master,

We His journeymen,

Serving full humble

God the Designer.

Whom the Lord helpeth,

He builds mightily ;

All that he foundeth

Stands eternally ;

Nought overthroweth

Faith everlasting.

They go off to build the Church.



ACT II.

The Faith endures.

THE TIME is some centuries later, a Christmas Night, a few years after the death of King Arthur. THE SCENE is the same ground but changed, for the sea has receded from Avalon and Joseph's staff has now grown to an ancient tree.

BEDIVERE, *guardian of the Thorn, stands beneath the blossoming boughs and sings :—*

Here in this holy night
The hour is nearing,
O little Child of might,
For Thine appearing.
Stricken Thorn se'est me,
Old, old and broken ;
Yet do I lift to Thee
For this Thy token
My praise unceasingly :
This blossom on the tree
Thy love hath spoken.

THE SPIRIT OF KING ARTHUR *approaches the Thorn. BEDIVERE starts on seeing him and cries :—*

My King ! God's peace to thee ! But wherefore art thou come ?

ARTHUR :

Dear Friend, all hail ! Bear now with me : I have great need of comfort and of rest.

Out of my royal tomb,
Where they have laid me,
Sleepless I rise and come ;
Grief hath dismayed me.
God's wrath for them I fear—
Lancelot and Guinevere,
Those that I loved so dear,
Those that betrayed me.

BEDIVERE :

See now this holy Thorn
Blossom in the wintry night.
Know thou the Saviour born
To victory over sin's despite :
Let no darkness thee affright—
He is their light.

ARTHUR : Ah me, would that I knew them saved !

BEDIVERE : A little while have patience, O my King, a little while. Behold them come !

With solemn music the funeral procession of QUEEN GUINEVERE enters, on its way to Glastonbury. The bier, preceded by monks chanting, is accompanied by knights, men-at-arms, and citizens, with banners and lights. Immediately before it marches LANCELOT, in the garb of a penitent.

The chanting of the monks in procession is answered by the CHORUS on the stage.

MONKS :

*Dies irae, dies illa,
Solvat sacellum et favilla :
Teste David cum Sibylla.
Tuba mirum spargens sonum
Per sepulchra regionum**

CHORUS (Women) :

Out of the deep, O Lord,
Who cries to Thee ?

MONKS :

Out of the deep, O Lord,
We cry to Thee.
Hear Thou the voice, O God,
Of supplication,
Out of the deep, O hear
Our lamentation.

LANCELOT :

Have mercy, Lord, on me !

CHORUS (Men) :

Who comes, who comes so royally
With music and the torches' light ?
What man is this that mournfully
Doth wound the silence of the night ?

*This famous Latin hymn was written in the 13th century by Thomas of Celano, a Franciscan friar. The verses here used run thus in English :—

Day of wrath and doom impending,
Heaven and earth in ashes ending,
David's word with Sibyl's blending !
Wondrous sound the trumpet flingeth,
Through earth's sepulchres it ringeth

O what fear man's bosom rendeth,
When from Heaven the Judge descendeth,
On whose sentence all dependeth ! . . .
Wondrous sound the trumpet flingeth,
Through earth's sepulchres it ringeth

King of majesty tremendous,
Who dost free salvation send us,
Fount of pity, then befriend us . . .
Wondrous sound the trumpet flingeth,
Through earth's sepulchres it ringeth

MONKS :

*Quantus tremor est futurus,
Quando iudex est venturus,
Cuncta stricte discussurus.
Tuba mirum spargens sonum
Per sepulera regionum*

CHORUS (Women) :

The Queen is come in majesty,
Majestic Death doth hold her now,
And sorrow hath the victory
O'er all the pride on Lancelot's brow.

MONKS :

*Rex tremendae majestatis,
Qui salvandos salvas gratis,
Salva me, Fons Pictatis.
Tuba mirum spargens sonum
Per sepulera regionum.*

Mark not our sins, O God,
O Lord, forgive ;
Unless Thou lift our load,
How shall we live ?
Out of the deep we cry,
We cry to Thee.

LANCELOT :

Have mercy, Christ, on me !

MONKS :

O hear us as we pray,
Give ear, O Lord.
As men that watch for day
We wait Thy word.
Out of the deep we cry,
We cry to Thee.

LANCELOT :

LORD, have mercy !
Christ, have mercy !
Have mercy, Lord, on me !

CHORUS (Women) :

O Queen, thou hast thy recompense,
Now all thy broken life is done.

(Men)

O Knight, thou must in penitence
Bear all thy heavy sin alone.

(Women)

O noble King, full pitcously
Forgive the wrong that did befall.

(Omnes)

O God, that judgest righteously,
Bestow Thy mercy on them all.

The procession, now arrived, halts, and the bier is set down at the foot of the Thorn.

BEDIVERE : Heaven give this lady peace, and pardon thee, my brother !

ARTHUR : Lancelot, my friend !

LANCELOT, *seeing him and starting* : My King !

ARTHUR : With my whole heart I do forgive you both.

LANCELOT, *throwing himself at Arthur's feet* : My King ! Alas, ah me !

BEDIVERE *raises* LANCELOT, *who turns to the Thorn and sings* :—

O holy Tree, for ever green,
With Christmas blossom on the bough,
Would that my sinful soul had been
Steadfast and true as thou !
No light, no health, no hope is mine,
For God hath turned his face from me :
With scorn of men and wrath Divine
I die eternally.

BEVIDERE : Brother, take courage, for God hath seen the penitence of thy spirit, and His boundless mercy shall forgive thy grievous sin. Lift up thy heart !

LANCELOT : I lift it up unto the Lord.

BEDIVERE : Go now in peace, and peace be ever with thee.

LANCELOT : And with thy spirit.

BEVIDERE, *after embracing* LANCELOT, *withdraws slowly with* ARTHUR. *The procession begins to move on towards Glastonbury.*

CHORUS : Pass on, great Queen
 And take thy rest
 Though all unblest
 Thy life hath been.
 Thou hast thy rest :
 Pass on, great Queen.

Take heart, sad Knight,
Thy sorrow cease :
God shall increase
To thee His light
And give thee peace :
Take heart, sad Knight.

The procession passes out of sight, the voices of the CHORUS dying away.

ACT III.

The Faith never fails.

THE TIME is early morning on a May Day in the 18th century. THE PLACE is the same ; the Thorn is in full blossom.

As the sun is on the point of rising, enter the Spirits of JOSEPH OF ARIMATHEA and BEDIVERE.
They sing :—

JOSEPH : In the month of Mary Mother
Lo. we meet again.
See our holy Tree, my brother,
Faithful doth remain ;
Across the years
Its blossom bears
As covenant betwixt us twain.

JOSEPH : I have planted,

BEDIVERE : Thou hast planted,

JOSEPH : Thou hast guarded,

BEDIVERE : I have guarded,

BOTH : Kings have worshipped,
God rewarded.

The light grows, until the sun's rays strike the Thorn, as they sing :—

BEVIDERE : Through the branches light is springing
From the gates of morn ;
All the festal world is singing,
As the day is born,
The manifold,
The new and old

Prevailing promise of the Thorn.
BOTH : See the sun hath burst his prison :
Earth awakens, Christ is risen !

*They retire to a little distance as May Day revellers come dancing in to the song :—**

Remember us poor Mayers all !
And thus we do begin-a
To lead our lives in righteousness
Or else we die in sin-a
With Holan-to, sing merry O !
With Holan to, sing merry !

*This is the traditional old English Furry Day Carol, distinct from, but related to, the famous " Furry Dance " which is still carried on by the whole population of Helston, Cornwall, at their Spring festival. " Furry " (through French *foire*) means a village " fair."

O we were up as soon as day
To fetch the Summer home-a :
The Summer is a-coming on,
And Winter is a-gone-a.

With Holan-to, sing merry O !

With Holan-to, sing merry !

Then let us all most merry be,
And sing with cheerful voice-a ;
For we have good occasion now
This time for to rejoice-a.

With Holan-to, sing merry O !

With Holan-to, sing merry !

As they reach the stage, a set of country dancers breaks into the old English dance " Gathering Peasecocks," (an ancient rite of worshipping the Sacred Tree) round the Thorn.

The dance is finishing when a puritan, a sinister figure, steals through the crowd and suddenly lays an axe to the foot of the Thorn, regarding it as an object of superstition. Under his powerful strokes it falls, and the crowd, held back for the moment by horror, spring forward with execrations and laments. They are checked by a solemn trumpet sound, and now GABRIEL and ARTHUR, joined by JOSEPH and BEDIVERE, come down to the Thorn.

GABRIEL thus addresses the puritan :—

Perverse and foolish man, that dost presume to scorn this token of God's love to men ; vain is thy dark heart and frustrate thine impious hand. Thou that provokest God shall know His mercy. Get thee hence ! Away !

The puritan slinks away, amid the jeers of the crowd. JOSEPH then addresses them :—

The staff that once I planted is laid low, but cannot die : the Faith may suffer shame but shall not fail at last. Doubt not the promises of God, nor His sure Will, but take ye again my staff and set it up. And lo, God's power shall make it blossom new for ever.

The crowd break a blossoming bough from the Thorn and plant it in the centre.

GABRIEL : Archangel of the Lord, I stand,
As here long ages since I came
To bid men build at His command
A new house to His holy name.

JOSEPH : Long past the night that in this ground
The living stem of faith I drave,
And still its witness doth abound
Of love victorious o'er the grave.

BEDIVERE : In storm and shine beneath this Thorn
Kept I unceasing watch and ward,
All ready whether dark or dawn
Should bring the coming of the Lord.

ARTHUR : I worship here the King Divine,
Who hath upheld my kingship past :
Here many a blessed hour was mine,
And here I found my peace at last.

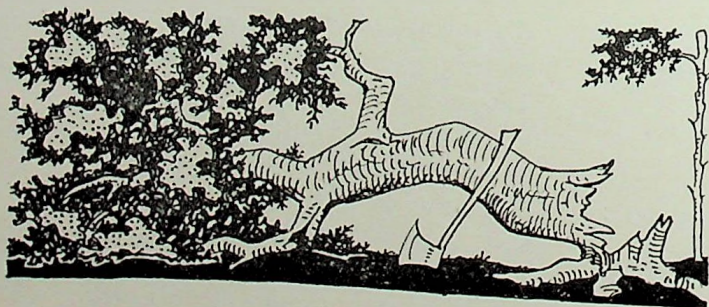
GABRIEL : The blossoms on the wintry stem
Are tidings still of Bethlehem,
And shall a second time appear
To tell the risen Lord is here.
The Thorn through endless nights and days
Shall sing His praise.

CHORUS : O sing His praise that conquered Death,
And build His walls, and plant His faith.
Lift high your heart, be strong your hand,
Until God's City perfect stand.

The confidence of the crowd is restored, and the Act closes with a joyful and triumphant chorus. —

<i>Whole</i>	We are the builders,	<i>Women</i>	See now His City
<i>Chorus :</i>	God hath chartered us ;	<i>Only :</i>	Rise with thankfulness :
	Sure with a strong hand		Love its foundation.
	Hath He holpen us.		Joy its battlements.
	We are His workmen		God in the midst there
	Building His Kingdom.		Throneth for ever.

Chorus
and Audience : Whom the Lord helpeth,
He builds mightily ;
All that He foundeth
Stands eternally.
Nought overthroweth
Faith everlasting.





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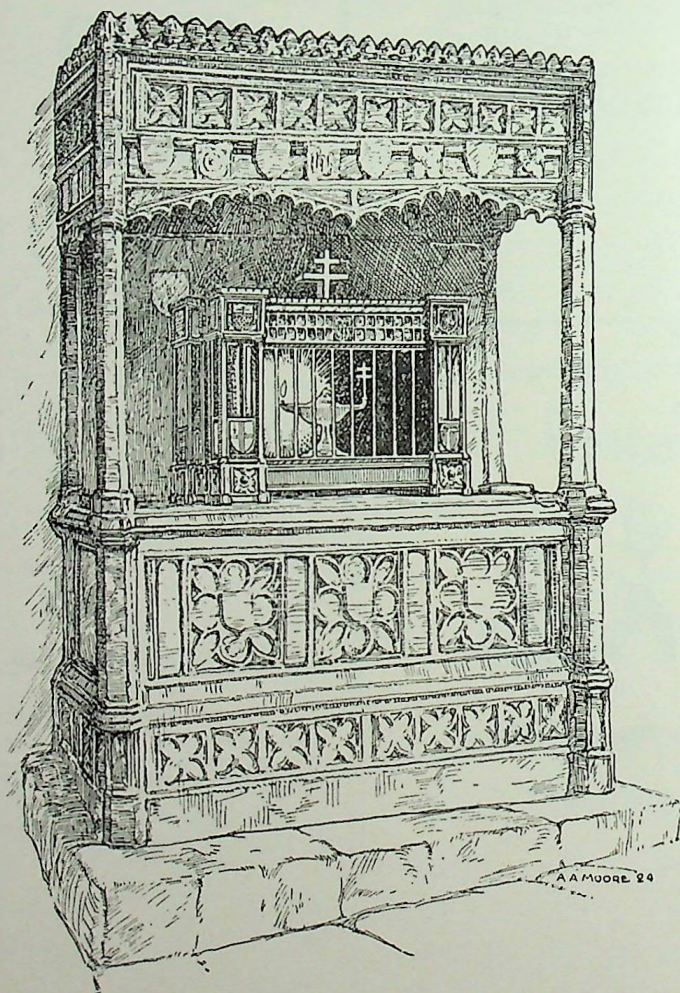
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THE LAMPS OF MAINTENANCE

THE BRONZE LAMP OF MAINTENANCE is the symbol of a Branch of Toc H, bestowed when a Group (the probationary stage in the Toc H "family") proves itself worthy of promotion to Branch status. Its shape is modelled on that of lamps in common household use in the first centuries of the Christian era, except that for the Sacred Monogram XP (Christos), often found upon their handles, the Double Cross, a part of the arms of the City of Ypres, is substituted.

THE RUSHLIGHT, a replica in bronze of an old English rushlight-holder, is the symbol of a Group of Toc H, and is surrendered in exchange for a Lamp when the Group is promoted to be a Branch.

Both are lit at meetings of the Branch or Group for the Ceremony of Light and are used for the Initiation of Members. All matters connected with them are regulated by a committee of three, the "Guard of the Lamp."



THE PRINCE'S LAMP AT ALL HALLOWS, BERKYNGECHIRCHE.

Silver Lamps

THE PRINCE'S LAMP : IN MEMORY OF HIS FRIENDS. Presented to Toc H by H.R.H. the Prince of Wales, and first lit by him in the Guildhall, London, on December 15, 1922. It stands, perpetually burning on the tomb of Sir John Croke, one of the first Wardens of the Guild of St. Mary (founded 1465), in the Church of all Hallows, Barking-by-the-Tower, in the City of London. It is now enshrined in the bronze-gilt and enamelled casket, decorated with the insignia of Toc H Branches and Houses, which was unveiled by the Prince of Wales on December 15, 1923. All Lamps of new Branches are lit from it by the Patron.

THE HERBERT FLEMING LAMP. This Lamp stood before the Empire Roll of Honour in H.M. Government Pavilion at the British Empire Exhibition, Wembley, in 1925. It was lit by H.M. the Queen on May 14, and remained burning until the close of the Exhibition on October 31. It was then given in memory of HERBERT JAMES FLEMING, Honorary Administrative Padre of Toc H, 1923-1926, and Chaplain of the Royal Military Academy from 1911-1914 and 1918-1922 and was placed in the Chapel of the Royal Military Academy, Woolwich, on June 19, 1927.

THE CITY OF YPRES LAMP.—PRESENTED BY TOC H TO THE CITY OF YPRES. The presentation of this Lamp was made to M. Colaert, late Burgomaster of Ypres, in the Grande Place on Palm Sunday, March 25, 1923. It is now kept in the new Hotel de Ville at Ypres. It was brought to Westminster Abbey on December 8, 1928, by M. Sobry, C.B.E., Burgomaster of Ypres, and there dedicated by the Dean of Westminster, "TO THE GLORY OF GOD AND IN MEMORY OF THE MEN OF THE BELGIAN ARMY WHO FELL IN THE GREAT WAR, AND OF THOSE THEIR COMRADES OF THE BRITISH ARMY WHO GAVE THEIR LIVES IN THE DEFENCE OF YPRES."

THE BELGIAN WAR MUSEUM LAMP.—MODEL OF THE LAMP OF MAINTENANCE OF TOC H : IN MEMORY OF TALBOT HOUSE, POPERINGHE-YPRES, 1915-1918 : PRESENTED TO THE BELGIAN WAR MUSEUM, 1924 : BY H.R.H. THE PRINCE OF WALES, PATRON OF TOC H. This Lamp is kept in the War Museum, Brussels.

THE "PARENT LAMP" OF TOC H AUSTRALIA.

THE FORSTER LAMP : In memory of JOHN, 2nd Lieut., 2nd Batt. K.R.R.C., killed in action, 14.9.1914; and of ALFRED, Lt., Royal Scots Greys, died of wounds near Le Cateau, 17.10.1918. This silver Lamp, given in 1923 by Lord Forster (at that time Governor-General of Australia) and Lady Forster and first lit by H.R.H. the Prince of Wales on December 13, 1924, was taken out to Australia by Padres Clayton and Leonard in 1925. On September 30, 1926, it was re-lit, together with twenty-two Rushlights of Australian Groups, in Newcastle Cathedral, N.S.W., where it stands, perpetually burning in the Warriors' Chapel, as the "Parent Lamp" of Toc H Australia. All lamps of new Branches of Toc H Australia are lit from it.

THE LAMP OF INDIA.

A Lamp was lit by H.R.H. the Prince of Wales in London on December 15, 1925, and entrusted to the All-India Council of Toc H. It was ceremonially lit by the Chairman of the Council (the Hon. Mr. Justice H. G. Pearson), in the presence of His Excellency the Viceroy of India, the Commander-in-Chief, and a great company of people, in Calcutta Cathedral on December 15, 1926. It remained on a pedestal in the Cathedral with a War Grave cross from the grave of an Unknown Soldier in Flanders hanging behind it, until 1928, when a Chapel of Remembrance was formed in the Cathedral in which the Lamp, enclosed in a casket and with the Unknown Soldier's cross below it, now burns perpetually.

THE LAMP OF WALES.

A Lamp was lit by H.R.H. the Prince of Wales in London on December, 1929, in memory of Sir SIDNEY BYASS, Bart., First President of the Toc H Council for Wales, who died on February 18, 1929. It is kept in the four Welsh Cathedrals alternatively.

LAMPS OF BRANCHES

These Lamps are of bronze, finished with a bronze-green patina, and are contained in oak caskets, to which are affixed bronze plates engraved with memorial inscriptions. (In the Roll the date of the foundation of the Branch follows its name in brackets.)

MCMXXII

The following Lamps were first lit by H.R.H. the Prince of Wales at the Guildhall, London, on December 15, the Seventh Birthday of The H.

- LONDON, MARK I (February 1920).—The LINZEE LAMP.
 CHELTENHAM (May 1920).—The WILLIE CLARK LAMP.
 MANCHESTER (May 1920).—The HICKS LAMP.
 CAMBRIDGE (May 1920).—In memory of two brothers.
 MAIDSTONE (May 1920).—JOHN'S LAMP.
 SWINDON (May 1920).—The STRETCHER BEARER'S LAMP.
 OXFORD (June 1920).—The M.O.'s LAMP.
 EDINBURGH (June 1920).—The JAMES CLARK LAMP.
 BRISTOL (July 1920).—The STEWART SPIERS JACKSON LAMP.
 BARNET (July 1920).—The CLIVE GARTON AND HERBERT WESTLAKE GARTON LAMP.
 EXETER (August 1920).—The BOLITHO LAMP.
 DEESIDE & DISTRICT (September 1920).—The GLADSTONE LAMP.
 WOLVERTON (October 1920).—The ENGLISH VILLAGE LAMP.
 LONDON, MARK II (October 1920).—HENRY'S LAMP.
 DURHAM (November 1920).—The SPRING-RICE LAMP.
 SHEFFIELD (November 1920).—The NEVILLE WOODARD AND RICHARD LENNARD HOARE LAMP.
 BIRMINGHAM (December 1920).—The GEORGE COLTMAN LAMP.
 LIVERPOOL (January 1921).—The MARINERS' LAMP.
 LONDON, MARK III (January 1921).—The "PUNCH" LAMP.
 BRIGHTON AND HOVE (May 1921).—The DEWDNEY LAMP.
 CARDIFF (June 1921).—The NORMAN LAMP.
 SPEN VALLEY (July 1921).—The DUNSTER FORCE LAMP.
 GLASGOW (September 1921).—The RONNIE MACLACHAN LAMP.
 COVENTRY (September 1921).—The ROYAL AUTOMOBILE CLUB LAMP.
 SOUTHAMPTON (October 1921).—The LOUIS SOUTHWELL GUERET JONES LAMP.
 COLCHESTER (November 1921).—The CONSTITUTIONAL CLUB OF LONDON LAMP.
 LEICESTER (January 1922).—To the Fallen of the old LEICESTERSHIRE BRIGADE.
 WINNIPEG (February 1922).—The GEORGE PARKIN LAMP.
 MIDDLESBROUGH (April 1922).—The GEOFFREY WALFORD LAMP.
 HALIFAX (August 1922).—The DE SELINCOURT LAMP.
 STOKE-ON-TRENT.—The OLD MEDIAN'S LAMP.
 DERBY (August 1922).—The JACK AND GEOFFREY LAMP.
 NORTHAMPTON (September 1922).—BASIL'S LAMP.
 CANTERBURY (September 1922).—The CAVALRY CLUB LAMP.
 SLEAFORD (September 1922).—OWEN'S LAMP.
 HULL (October 1922).—The COOPER-MARSDEN LAMP.
 HUDDERSFIELD (November 1922).—The HENRY LAWSON LAMP.
 LONDON, MARK VII (December 1922).—FRANK'S LAMP.

MCMXXIII

The following Lamps were first lit by H.R.H. the Prince of Wales in the Guildhall, London, on December 15, 1923, the Eighth Birthday of Toc. H. (The Lamps of old Branches were re-lit on this occasion by General Sir Charles Harington and Sir James Barrie):—

BLACKBURN (July 3, 1923).—The KEITH RAE LAMP.
 STOCKPORT (October 2, 1923).—BASIL'S LAMP.
 NORTHWICH (October 2, 1923).—The GEORGE HENRY WALDRON GOUGH AND JOHN NOEL GOUGH LAMP.
 WORTHING (November 6, 1923).—The AUBREY HERBERT LAMP.
 LEEDS (November 6, 1923).—The GORDON LAMP.
 ILFORD (November 6, 1923).—The GERARD EYRE LAMP.
 TUNBRIDGE WELLS (November 6, 1923).—CECIL'S LAMP.
 WINDERMERE (November 6, 1923).—The JACK MOSS LAMP.
 BUENOS AIRES (November 6, 1923).—The JULIAN GRENFELL LAMP.
 TAUNTON (November 6, 1923).—The MARTIN LAMP.
 ROTHERHAM (November 6, 1923).—The K.O.S.B. LAMP.
 LINCOLN (November 6, 1923).—The HARRY JAGO LAMP.
 SALFORD (November 6, 1923).—The HUGH KENNEDY BIRLEY AND JOSEPH HORNDY BIRLEY LAMP.
 KENNINGTON, "THE BROTHERS' HOUSE" (November 6, 1923).—The RICHARD NICHOLAS DILBEROGLUE AND AUGUSTUS DILBEROGLUE LAMP.

MCMXXIV

The following Lamps were first lit by H.R.H. the Prince of Wales at the Memorial Hall, Farringdon Street, London, on December 13, 1924, the Ninth Birthday of Toc H:—

GATESHEAD (March 11, 1924).—The NINTH DURHAM'S LAMP.
 ALTRINCHAM (July 28, 1924).—The MORTON AND RONALD LAMP.
 BELFAST (July 28, 1924).—The THREE BROTHER'S LAMP.
 KENSWORTH (July 28, 1924).—The ROCHE LAMP.
 LEWISHAM (July 28, 1924).—The BATH CLUB OF LONDON LAMP.
 NOTTINGHAM (July 28, 1924).—The REX MELLERS LAMP.
 FEDERATED MALAY STATES (November 3, 1924).—The EVEREST LAMP.
 GRANTHAM (November 3, 1924).—The WIGFIELD LAMP.
 BROMLEY (November 3, 1924).—The ALBERT HARRIS LAMP.
 CROYDON (November 3, 1924).—The BROWN LAMP.
 MAIDA VALE (November 3, 1924).—PHIL'S LAMP.
 SIDCUP (November 3, 1924).—RICHARD'S LAMP.
 WIMBLEDON (November 3, 1924).—The CYRIL BARTLETT LAMP.
 WOOLWICH (November 3, 1924).—The GEORGE WATSON LAMP.
 NORWICH (November 3, 1924).—GILBERT'S LAMP.
 SOUTH SHIELDS (November 3, 1924).—ARTHUR'S LAMP.
 WEST KENT (First Countrymen's Branch) (Nov. 3, 1924).—The CHAMPNEYS LAMP.
 WIMBORNE (November 3, 1924).—The ELDER BRETHREN OF WIMBORNE LAMP.
 READING (November 3, 1924).—ARTHUR'S LAMP.
 NEWCASTLE (November, 1924).—The FUSILIER LAMP.

MCMXXXV

The following Lamps were first lit by H.R.H. the Prince of Wales at the Royal Albert Hall, London, on December 19, 1925, the Tenth Birthday of Toc H:—

IPSWICH (June 2, 1925).—The ELDER BRETHREN OF IPSWICH LAMP.
 MANSFIELD (June 30, 1925).—The FRANK POLLARD LAMP.
 BEXHILL (November 2, 1925).—In memory of BEXHILL'S FALLEN.
 CHELSEA (November 2, 1925).—The VINCENT SLADEN WING LAMP.
 CUDHAM (November 2, 1925).—The BICKERSTETH LAMP.
 DEWSBURY (November 2, 1925).—The HAROLD LAMP.
 EALING (November 2, 1925).—The OWEN DAVIES LAMP.
 GOOLE (November 2, 1925).—The BOWLES LAMP.
 HAMMERSMITH (November 2, 1925).—The ANDERSON AND BURY LAMP.
 HAROLD WOOD (November 2, 1925).—To the ELDER BRETHREN OF HAROLD WOOD.
 HASTINGS (November 2, 1925).—In memory of the ELDER BRETHREN OF HASTINGS.
 ISLINGTON (November 2, 1925).—The TORCH LAMP.
 KEISKAMA HOEK, Cape Province (November 2, 1925).—The GILBERT TALBOT LAMP.
 KINGSTON AND SURBITON (November 2, 1925).—The FRANK MURPHY LAMP.
 LOUGHBOROUGH (November 2, 1925).—The LOUGHBURIAN LAMP.
 LUTON (November 2, 1925).—The LUTON LAMP.
 MAESTEG (November 2, 1925).—The LLYNFI LAMP.
 NORWOOD (November 2, 1925).—The HUGH LEAN LAMP.
 RADLETT (November 2, 1925).—The OWEN LAPHORN LAMP.
 SALISBURY (November 2, 1925).—The HARPER LAMP.
 SOUTH BANK (November 2, 1925).—The ALFRED JAMES BADDELEY LAMP.
 STREATHAM (November 2, 1925).—The HYDE LAMP.
 TORONTO (November 2, 1925).—The BYNG OF VIMY LAMP.
 WEST HAM (November 2, 1925).—The BAXTER LAMP.
 WOOLSTON (November 2, 1925).—The PENNELL LAMP.
 YORK (November 2, 1925).—In memory of FOUR BROTHERS.
 BOURNEMOUTH (November, 1925).—To the ELDER BRETHREN OF BOURNEMOUTH.

MCMXXXVI

The following Lamps were lit for the first time by H.R.H. the Prince of Wales at the Free Trade Hall, Manchester, on December 11, the Eleventh Birthday of Toc H:—

DONCASTER (July 5, 1926).—The WILLIE FROST LAMP.
 WELLINGTON (July 5, 1926).—The BELL LAMP.
 BATH (November 1, 1926).—The REGINALD HENRY NAPIER SETTLE LAMP.
 BATTERSEA AND CLAPHAM (November 1, 1926).—To the ELDER BRETHREN of the 74th London Company, The Boys' Brigade.
 BEDFORD (November 1, 1926).—The PHILIP HEWETSON LAMP.
 BROXBORNE (November 1, 1926).—The BECKH LAMP.
 HARPENDEN (November 1, 1926).—To the ELDER BRETHREN OF HARPENDEN.
 HARTLEPOOLS (November 1, 1926).—The JOHN H. GROVES LAMP.
 RUGBY (November 1, 1926).—The RUPERT BROOKE LAMP.
 SOUTHPORT (November 1, 1926).—The HAROLD BROOK LAMP.
 WHITBY (November 1, 1926).—The HUTCHINSON LAMP.
 WOOD GREEN (November 1, 1926).—The DOUGLAS FREDERICK OGBORN LAMP.
 HAMPSSTEAD (November 15, 1926).—In memory of LANCELOT KENNEDY AND ANNA FRANCES ISABELLA KENNEDY.

PLYMOUTH (December 6, 1926).—The POWNALL LAMP.
 VANCOUVER, B.C. (December 6, 1926).—The TOBY FLEMING LAMP.
 WASHINGTON, U.S.A. (December 6, 1926).—The HOPKINS LAMP.

MCMXXVII

The following Lamps were first lit by H.R.H. the Prince of Wales at the Royal Albert Hall, London, on December 3, 1927, the Twelfth Birthday of the King:—

AUCKLAND, N.Z. (December 8, 1926).—The KING LAMP.
 WEYBRIDGE (July 6, 1927).—The REG. HAWKER LAMP.
 GREAT YARMOUTH (November 2, 1927).—The DRIFTER LAMP.
 GRIMSBY (November 2, 1927).—The NOBLE FLEMING JENKINS LAMP.
 SPETISBURY-CUM-CHARLTON (November 2, 1927).—The KENNAWAY LAMP.
 RICHMOND (November 2, 1927).—The "STAR AND GARTER" LAMP.
 SCARBOROUGH (November 2, 1927).—To the ELDER BRETHREN of Scarborough.
 SOUTHIEND (November 2, 1927).—OSWALD'S LAMP.
 MADRAS (November 2, 1927).—The GOSCHEN LAMP.
 CALCUTTA (November 2, 1927).—The TOWER ROBERTSON LAMP.
 BOMBAY (November 2, 1927).—The ERIC DOUGALL LAMP.
 GRANGETOWN (November 2, 1927).—The PARNELL PARNELL LAMP.
 HULME (November 2, 1927).—The PETER CUNLIFFE LAMP.
 COLOMBO (November 2, 1927).—The MURRAY MATHEW AND HELEN MATHEW LAMP.
 DURBAN, Natal (November 2, 1927).—The RICHARD LAMP.
 LOUTH (November 2, 1927).—In memory of the ELDER BRETHREN of Louth.
 WATERLOO, Liverpool (November 2, 1927).—The HORSBURGH LAMP.
 BOLTON (November 2, 1927).—In memory of the ELDER BRETHREN of Bolton.
 GAINSBOROUGH (November 2, 1927).—In memory of EDMUND RALPH CREYKE.
 WEST SHEFFIELD (November 2, 1927).—The COWAN LAMP.
 ENFIELD (November 2, 1927).—The ENFIELD LAMP.
 CHESTERFIELD (November 2, 1927).—In memory of HERBERT LACK, ARNOLD JEPHSON, FREDERICK CHARLES JEPHSON, F. B. ROBINSON AND T. PEVERIL MARGERESON.
 GRAHAMSTOWN, Cape Province (November 2, 1927).—The BROTHERS' LAMP.
 JOHANNESBURG CENTRAL, Transvaal (November 2, 1927).—The DENNY WINSLOW LAMP.
 YEOVILLE, Transvaal (November 2, 1927).—The YEOVILLE LAMP.
 LEWES (November 2, 1927).—The FAITHFUL SERVICE LAMP.
 MEXBOROUGH (November 2, 1927).—To the ELDER BRETHREN of Mexborough.
 COLWYN BAY (November 2, 1927).—To the ELDER BRETHREN of Colwyn Bay.
 ST. HELENS (November 2, 1927).—The GEORGE GAMBLE LAMP.
 BRIGHOUSE (November 2, 1927).—In memory of the ELDER BRETHREN of Brighouse.
 ALICE, Cape Province (November 2, 1927).—In memory of ARTHUR SIVERTSEN, W. R. THOMPSON, FREDERICK SMITH AND CECIL ROSS.
 BLOEMFONTEIN, Orange Free State (November 2, 1927).—The DICKENSON LAMP.

MCMXXVIII

The following Lamps were first lit by H.R.H. the Patron in the Great Hall of the Church House, Westminster, on Saturday, April 27, 1929.

FOLKESTONE (July 4, 1928).—The WILLIAM HOLMES LAMP.
 WEST MOORS (July 4, 1928).—The WEST MOORS LAMP.
 YEOVIL (July 4, 1928).—The BOYLE LAMP.

WHITSTABLE (July 4, 1928).—The NAT ETHERIDGE LAMP.
 EASTBOURNE (July 4, 1928).—The EASTBOURNE BRANCH LAMP.
 WEDNESFIELD (September 19, 1928).—The ARTHUR LANE LAMP.
 WOLVERHAMPTON (September 19, 1928).—The PIRIE LAMP.
 COALVILLE (September 19, 1928).—The STABLE LAMP.
 KESTON (September 19, 1928).—The NEPHEWS LAMP.
 CLACTON-ON-SEA (September 19, 1928).—The FREDDY COLEMAN LAMP.
 DOVER (September 19, 1928).—The DOVER MINESWEEPERS AND TRAWLER PATROL LAMP.
 ESTON (September 19, 1928).—The RONALD WILLIAMS LAMP.
 FELIXSTOWE (September 19, 1928).—The FELIXSTOWE LAMP.
 GODALMING (September 19, 1928).—HENRY'S LAMP.
 HARBORNE (September 19, 1928).—The JOHN LAWRENCE LAMP.
 CAPETOWN CENTRAL (September 19, 1928).—The GOOD HOPE LAMP.
 BRIDLINGTON (November 7, 1928).—The BRIDLINGTON LAMP.
 MELTON MOWBRAY (November 7, 1928).—The POWELL LAMP.
 SCUNTHORPE (November 7, 1928).—The JOHN SEWELL LAMP.
 SHOREHAM (November 7, 1928).—The FRANK WARD LAMP.
 GREENOCK (November 7, 1928).—The GREENOCK LAMP.
 PORT TALBOT (November 7, 1928).—The RUPERT LAMP.
 BELGRAVIA, Transvaal (December 3, 1928).—The WILLIAM VINCENT LAMP.
 BEVERLEY (December 3, 1928).—The BEVERLEY LAMP.
 CARLISLE (December 3, 1928).—The MURIEL LAMP.
 GLOUCESTER (December 3, 1928).—The AYSLEY PULLAN LAMP.
 HIGHGATE (December 3, 1928).—EVERYMAN'S LAMP.
 HILLARY, Natal (November 7, 1928).—The WILLIAM AND ARTHUR STAINBANK LAMP.
 KENDAL (December 3, 1928).—The JOHN WESTON LAMP.
 MORECAMBE (December 3, 1928).—The STOCKS HAMMOND LAMP.
 MORPETH (December 3, 1928).—The MORPETH LAMP.
 PENZANCE (December 3, 1928).—The PENZANCE LAMP.
 PETWORTH (December 3, 1928).—The PETWORTH LAMP.
 POYNTON (December 3, 1928).—The HOLDEN LAMP.
 PRETORIA, Transvaal (December 3, 1928).—The PRETORIA LAMP.
 ST. ALBANS (December 3, 1928).—The LAMP OF ST. ALBAN'S.
 SEDBERGH (December 3, 1928).—The SEDBERGH LAMP.
 SUTTON-IN-ASHFIELD (December 3, 1928).—The ARTHUR EDWARD WOOLLEY LAMP.

MCMXXIX

The following Lamps were first lit by H.R.H. the Prince of Wales with those of 1928 :—

BRIDPORT (February 6, 1929).—The HAYNES ROBERT POWELL LAMP.
 DULWICH (February 6, 1929).—The JIM NELSON LAMP.
 EDMONTON. (February 6, 1929).—The EDMONTON LAMP.
 GUILDFORD (February 6, 1929).—The FRANK MAXWELL LAMP.
 LEIGHTON BUZZARD (February 6, 1929).—The MARTYN ROGERS LAMP.
 MONTREAL (February 6, 1929).—The LAUNCELOT HAGGARD LAMP.
 PIETERMARITZBURG CITY (February 6, 1929).—The LAMP OF REMEMBRANCE.
 PIETERMARITZBURG CENTRAL (February 6, 1929).—The LAMP OF SERVICE.
 STAVELEY (February 6, 1929).—The WILLIAM HENRY CHALLINER LAMP.
 UMTALI (February 6, 1929).—The UMTALI LAMP.

UXBRIDGE (February 6, 1929).—DICK'S LAMP.
 WALTHAMSTOW (February 6, 1929).—The WALTHAMSTOW LAMP.
 BELLINGHAM (March 6, 1929).—The GUS HARRIS LAMP.
 BIRKENHEAD (March 6, 1929).—The ALEXANDER JOHNSON LAMP.
 FULHAM (March 6, 1929).—The VAN DEN BERGH LAMP.
 LANCASTER (March 6, 1929).—The RED ROSE LAMP.
 MOOSE JAW (March 6, 1929).—The WILLIAM ROBERT GREEN LAMP.
 TWICKENHAM (March 6, 1929).—The CAPTAIN SCALES LAMP.

The following Lamps were first lit by H.R.H. the Patron at the Albert Hall on December 7, 1929.

COTTINGHAM (June 5, 1929).—The JEDD WATSON LAMP.
 SEVENOAKS (June 5, 1929).—The SACKVILLE LAMP.
 BARKING (July 3, 1929).—The STUDDERT KENNEDY LAMP.
 HINCKLEY (July 3, 1929).—The HINCKLEY LAMP.
 ST. JAMES, WINNIPEG (July 3, 1929).—The BERT ADSHEAD LAMP.
 VALPARAISO (July 3, 1929).—The CRADDOCK LAMP.
 VERULAM (July 3, 1929).—The SPENCER VIVIAN SWANN LAMP.
 WANDSWORTH (July 3, 1929).—The ALBERT ALEXANDER MOORE LAMP.
 BARDON HILL (September 18, 1929).—The BARDON HILL LAMP.
 CANNOCK (September 18, 1929).—The FARMER LAMP.
 CAWNPORE (September 18, 1929).—The JOHN SCOTT LAMP.
 ESCOMBE (September 18, 1929).—The WILFRED ETHEREDGE LAMP.
 FORT BEAUFORT (September 18, 1929).—The LAMP OF PEACE.
 PORT ELIZABETH (September 18, 1929).—The TEBBUT WHITEHEAD LAMP.
 HANDSWORTH (September 18, 1929).—The GORDON GETHING LAMP.
 MORTON (September 19, 1929).—The PHILIP ANTHONY GAMBLE LAMP.
 RAINHAM (September 18, 1929).—The HAROLD BATES LAMP.
 TAVISTOCK (September 18, 1929).—The CHARLES W. SPOONER LAMP.
 CHRISTCHURCH, N.Z. (September 18, 1929).—The CRICHTON LAMP.
 DUNEDIN, N.Z. (September 18, 1929).—(Lamp not yet dedicated.)
 BLACKPOOL (September 18, 1929).—The ARTHUR LEWIS LAMP.
 ABERDEEN (November 6, 1929).—The ROBERT LYON LAMP.
 ABINGTON (November 6, 1929).—CHARLIE'S LAMP.
 COWES AND EAST COWES (November 6, 1929).—The RATSEY LAMP.
 DARLINGTON (November 6, 1929).—The ABBEY LAMP.
 GOVAN (November 6, 1929).—The ROBERT STERLING LAMP.
 MAPLE (November 6, 1929).—The REMEMBRANCE LAMP.
 PARKSTONE (November 6, 1929).—The BEN ADSHEAD LAMP.
 PHILADELPHIA (November 6, 1929).—The BROOKS LISTER LAMP.
 POPLAR (November 6, 1929).—The ANDERSON LAMP.
 PORTSMOUTH (November 6, 1929).—The UNKNOWN HEROES' LAMP.
 RIO DE JANEIRO (November 6, 1929).—The BEILBY ALSTON LAMP.
 SPILSBY (November 6, 1929).—BEN ROBINSON'S LAMP.
 STEPNEY (November 6, 1929).—ROLAND'S LAMP.
 TRURO (November 6, 1929).—The CARTER LAMP.
 WATFORD (November 6, 1929).—The WATFORD LAMP.
 CARLTON (November 6, 1929).—The KENRICK LAMP.
 GREENWICH (November 6, 1929).—The HOOPER TRUSCOTT WILLIAMS LAMP.
 BOLDRE (November 6, 1929).—The DOUGLAS HALL LAMP.

MCMXXX and MCMXXXI

The following Groups have been promoted to Branch status since December, 1929. Their Lamps will first be lit by H.R.H. the Patron at the Crystal Palace, on June 6, 1931. (Memorial inscriptions are shown as engraved upon the caskets.)

ABINGTON (November 6, 1929).—CHARLIE'S LAMP. In memory of Charles Leslie Rice, passed on 5.10.1926.

(Given by his brother)

CHELSEFIELD (March 5, 1930).—THE ELDER BRETHREN LAMP: In memory of our Elder Brethren of Chelsfield.

(Given by Branch Members)

IXOPO (March 5, 1930).—THE IXOPO LAMP: In memory of the Elder Brethren of the Ixopo District.

(Given by the Branch)

SÃO PAULO (March 5, 1930).—THE SÃO PAULO LAMP: In memory of all those of the British Colony in São Paulo, who gave their lives, 1914-1918.

(Given by the Branch)

DOCK HOUSE, SOUTHAMPTON (June 4, 1930).—THE BOYS OF THE MERCHANT NAVY LAMP: To the Boys of the Merchant Navy, who laid down their lives in the Great War, 1914-1918.

(Given by Branch Members)

DOVERCOURT (June 4, 1930).—Dedicated to the memory of the Elder Brethren of Dovercourt, 1914-1918. "They shall grow not old."

(Given by Branch Members)

ROWDITCH (June 4, 1930).—THE ERNEST RICHARD POTTS LAMP: In memory of Ernest Richard Potts, Pte. 2/5 Notts. and Derby Regt.; on the Somme, 21.4.1918.

(Given by his father)

RAMSBOTTOM (June 4, 1930).—THE TURNBULL LAMP: In memory of John Percy Turnbull, 2/5 Lancashire Fusiliers, Delville Wood, 9.9.1916.

(Given by his father)

LEYTONSTONE (June 4, 1930).—THE BLACKALL LAMP: In memory of Reginald Griffith Blackall, who gave his life for his friends: he died 29.11.1925, aged 44, a victim of X-ray research.

(Given by Dr. Cuthbert Lockyer)

FALMOUTH (July 3, 1930).—To the men of Falmouth, who died the death of honour, 1914-1918: "They shall grow not old."

(Given by Branch Members)

FINCHLEY (November 5, 1930).—THE ST. DUNSTON'S LAMP: In memory of Sir Cyril Arthur Pearson, Bart., G.B.E., 9.12.21.

(Given by Lady (Arthur) Pearson, D.B.E., and Sir Neville Pearson, Bart.)

GOLDERS GREEN (November 5, 1930).—THE DICK PEARSON LAMP: In memory of Richard Somerville Pearson, Founder Secretary of Golders Green Branch, who passed over 22.5.30.

(Given by his parents)

MUSWELL HILL (November 5, 1930).—THE SYDNEY SMITH LAMP: In memory of Sydney Cornelius Smith, Machine Gunner, died of wounds on the Somme, aged 25, 11.9.1918.

(Given by his father)

RAYLEIGH (November 5, 1930).—THE REGINALD CHAPMAN LAMP: In memory of Alfred Reginald Chapman, Lieut. 6th Machine Gun Coy., 2nd Division, Cambrai, 2.12.1917.

(Given by Mrs. E. Johnstone)

ADELAIDE (November 5, 1930).—THE GORDON NOURSE LAMP: In memory of Gordon Nourse, killed in action, 6.7.1846, and of the Fallen of this District.

(Given by the Branch)

BARRY (November 5, 1930).—THE MORRIS LAMP: In memory of Noel Dyke Morris, Lieut., South Lancs. Regt., Vimy, 12.5.1916; and of Hugh Tregethen Morris M.M., Sgt. R.E., Cambrai, 29.4.1918.

(Given by their relatives)

CRADOCK (November 5, 1930).—The UNITY LAMP: Dedicated to those of Cradock and District, who sacrificed their lives in the cause of humanity, 1914-1918.

GUERNSEY (November 5, 1930).—The JACK HARDING LAMP: In memory of Jack Maynard Harding, 2nd Lieut., 1st Battn. The Queen's Own (Royal West Kent) Regiment; Neuve Chapelle, 26.10.1914. *(Given by the Branch)*

LADYSMITH (November 5, 1930).—The SIEGE LAMP: In memory of Our Elder Brethren; Investing, Defending and Relieving Forces, Ladysmith (Natal), 1899-1900. *(Given by Lt.-Col. and Mrs. Maynard F. Harding)*

MALVERN (Natal) (November 5, 1930).—The LESLIE AND DENYS ROW LAMP: In memory of Arthur Leslie Row, 2nd. Lieut., Royal Berkshire Regt.; Warlincourt, 5.6.1918; and of Norman Denys Row, Pte., Royal West Kent Regt.; Gouzeaucourt, 27.9.1918. *(Given by Branch Members)*

OAKENGATES (November 5, 1930).—The EDWARD CYRIL SPEARMAN LAMP: In memory of Edward Cyril Spearman, Sapper Royal Engineers; Umbrella Hill, Samson Ridge, Palestine, 2.11.1917. *(Given by the Branch)*

SALISBURY (Rhodesia) (November 5, 1930).—The FIRST RHODESIA REGIMENT LAMP: Dedicated to the memory of the Elder Brethren of the Regiment. *(Given by his father)*

VICTORIA, B.C. (November 5, 1930).—The FRANCIS CUYLER HOLLAND LAMP: In memory of Francis Cuyler Holland, First Pilot of the Victoria Branch; passed over, 28.12.1928. *(Given by the Branch)*

PARK STREET AND FROGMORE (December 3, 1930).—The MYRDDIN HUGHES LAMP: In memory of Myrddin McKelvie Hughes, M.C., Lieut., R.F.A.; Villers Bretteneux, 17.5.1918. *(Given by Dr. and Mrs. W. C. Douglass)*

ALFRETON (January 7, 1931).—The FRANK BINGHAM LAMP: In memory of Frank Miller Bingham, Capt., 5th Battn., Royal Lancaster Regt.; Sanctuary Wood, 22.5.1915. *(Given by his father)*

KEIGHLEY (January 7, 1931).—The BENJAMIN SEPTIMUS BRIGG LAMP: In memory of Benjamin Septimus Brigg; Holker House, 20.9.1924. *(Given by his mother)*

KIMBERLEY (January 7, 1931).—The CYRIL HENRY COMPTON LAMP: In memory of Cyril Henry Compton, Lieut., Royal West Kent Regt.; Guillemont, 23.7.1916. *(Given by the Branch)*

SWANSEA (January 7, 1931).—The SHEP LAMP: In memory of Charles Oliver Sheppard, Toc H, Oxford, Cheltenham, Swansea, Abadan, 25.8.1930. *(Given by his mother)*

TIVERTON (January 7, 1931).—The TIVERTON LAMP: In memory of Sir Ian Murray Heathcoat Amory, Bart., passed over, 3.1.1931. *(Given by his son)*

UTTOXETER (January 7, 1931).—The CHARLES BUNTING LAMP: In memory of Charles Bunting and the Uttoxeter Elder Brethren, 1914-1918. *(Given by Mrs. Bunting)*

LEVENSHULME (February 4, 1931).—In remembrance of Ben and Sydney and of all who have fed the Light: "They Lighted a Lamp unto the Lord." *(Given by a Branch Member)*

CREWKERNE (February 4, 1931).—The ROBERT HOLME LAMP: In memory of Robert Holme Capt., R.A.F.: killed while flying in Mesopotamia, 5.10.1922. *(Given by Mrs. Valpy)*

KAMPALA (February 4, 1931).—The SIR ROBERT CORYNDON LAMP: In memory of Robert Thorne Coryndon, Knight, who passed over, 10.2.1925. *(Given by the Branch)*

MORRISTON (February 4, 1931).—The BENNIE DAVIES LAMP: In memory of Benjamin Daniel Rowland Davies, 2nd. Lieut., R.A.F.; killed at Aldershot, 11.3.1918, and his friends who died on Service.

(Given by his father)

PETERBOROUGH (February 4, 1931).—The GATHERCOLE LAMP: In memory of Ernest James Gathercole, Pte., 7th Battn. Northamptonshire Regt.; Loos, 27.9.1915. And all Peterborough Brethren who fell, 1914-1918.

(Given by a Member and his mother)

SANTIAGO (February 4, 1931).—The SANTIAGO DE CHILE BRITISH LEGION LAMP: To those from Santiago and District, who gave their lives in the Service of His Majesty King George V during the Great War, 1914-1918.

(Given by the Branch)

WALSALL (February 4, 1931).—In memory of the men of Walsall who passed over, 1914-1918: "They shall grow not old."

(Given by ten Members)

HERTFORD (March 4, 1931).—The STUART BEDDOE LAMP: To those who have borne the torch aloft, and especially in memory of James Stuart Beddoc, who passed over, 13.8.1929.

(Given by his mother)

BROKEN HILL (Rhodesia) (March 4, 1931).—The VINCENT LAMP: In memory of Robertson Wise Vincent, Sergeant, 2nd S.A. Inf. Butte de Warlencourt, 12.10.1916; and of Francis Stephenus Vincent, Leading Seaman, H.M.S. Hyacinth, killed on H.M. Whaler *Echo*, in action at Sudi, 11.4.1916.

(Given by the Branch)

LOVERNA (March 4, 1931).—The LOVERNA LAMP: To the glory of God and in memory of Loverna's dead, who at the call of King and Country laid down their lives, 1914-1918.

(Given by the Branch)

MOSELEY (April 1, 1931).—The AUSTIN MURRAY LAMP: In memory of Maurice Austin Murray, Lieut., 11th Essex Regt.; wounded and missing, Loos, 26.9.1915.

(Given by his parents)

NEATH (April 1, 1931).—The CHRISTOPHER LAMP: In memory of Christopher Serocold Tennant, 2nd Lieut., 1st Battn. Welsh Guards; killed in action near Ypres, aged 19, 3.9.1917.

(Given by his mother)

SWANAGE (April 1, 1931).—The SWANAGE LAMP: In memory of the Elder Brethren of Swanage, 1914-1918.

(Given by Branch Members)

WILLENHALL (April 1, 1931).—The NORMAN TURNER LAMP: In memory of the Elder Brethren of Willenhall who gave their lives in the Great War, 1914-1918.

(Given by Branch Members)

KIDDERMINSTER (April 1, 1931).—The MORGAN LAMP: In memory of Percy Swain Morgan, Regt. Sgt. Major, Royal Warwickshire Regt.; Corbie, 31.12.1915.

(Given by his father)

LYE (April 1, 1931).—The MARY ANN BROOKS LAMP: In memory of Mary Ann Brooks, who passed over, 11.1.1931. "She went about doing good."

(Given by her nephew)

WORCESTER (April 1, 1931).—The BARNETT-BUTCHER LAMP: In memory of John Spencer Barnett, Pte., A.S.C. (M.T.), attached R.A.F.; died of sickness at Coventry, 6.11.1918; and of Arthur James Basil Butcher, 2nd Lieut., 6th att. 17th King's Royal Rifles; Beaumont Hamel, 3.9.1916.

BRUSSELS (April 1, 1931).—The BRESSEY LAMP: In memory of Denys John Bressey, 2nd Lieut., 25th Bde. R.F.A., 14.10.1917.

(Given by their relations)

HAMILTON (April 1, 1931).—The CAMERONIAN LAMP: In memory of the Elder Brethren of the 6th Batt. The Cameronians (Scottish Rifles), 1914-1918.

(Given by Comrades and Friends)

SHERBORNE (April 1, 1931).—In memory of the Elder Brethren of Sherborne, Dorset, 1914-1918. "They shall grow not old."

SKIPTON (April 1, 1931).—The GEORGE BETTS LAMP: In memory of the Elder Brethren of Skipton, 1914-1918. *(Given by Branch Members)*

HACKNEY (April 1, 1931).—The MANSFIELD LAMP: In memory of Harry John Mansfield, Captain, Tank Corps, Havrincourt Wood, 27.9.1918; of Stanley Mansfield, Corporal, 2nd Middlesex Regt., La Bassee, 4.1.1915; and of Caesar Harry Bond, Corporal, 3rd Canadian Regt., Cagnicourt, 2.9.1918. *(Given by his mother)*

HARLESDEN (April 1, 1931).—The BEN LAMP: In memory of Ben Adshead, Secretary of Bournemouth Branch, who passed over, 21.10.1928. *(Given by their mother and brother)*

NEW BARNET (April 1, 1931).—The MARCHAND LAMP: In memory of Alderman Isidore Henri Alphonse Marchand, M.B.E., J.P., who died at New Barnet, 2.5.1925. *(Given by his grandmother)*

PALMERS GREEN (April 1, 1931).—The MACADIE-MASON LAMP: In memory of Donald Macadie, Pte., Seaforth Highlanders; Pernes en Artois, 9.8.1918; and of Arthur Mason, Rifleman, 18th London Regt.; Loos, 25.9.1915. *(Given by his son)*

EAST HAM (April 1, 1931).—The FRANK READING LAMP: In memory of Frank Reading, our first Member and Padre, called to Higher Service, 19.3.1930. "He served and counted not the cost." *(Given by their relations)*

BUCKHURST HILL (April 1, 1931).—The BOYS' LAMP: In memory of Maurice Godfrey Wells, 2nd Lieut., R.F.A.; Bucquoy, 28.3.1918, and his Friends. *(Given by Branch Members and friends)*

ROMFORD (April 1, 1931).—The VALENTINE LAMP: In memory of Guy Valentine, Captain, 6th City of London Rifles, Missing, Flers, 15.9.1916; of Carleton Lumley St. Clair Clery, 2nd Lieut., King's Liverpool Regiment, Richebourg St. Avouee, 12.3.1915; and of Sydney Valentine, Actor, 14.2.1864—23.12.1919. *(Given by his father)*

SYDENHAM (April 1, 1931).—The FATHERS' LAMP: In memory of Herbert Adolphus Phillips, 30.5.1925; of George Edwards, 26.5.1929; and of Richard George Wharton, Lieut.-Col., Royal Marines, 29.9.1930. *(Given by Mrs. Sydney Valentine)*

CARSHALTON (April 1, 1931).—The LESLIE CARTER LAMP: In memory of Leslie Hugh Carter, Pte., Toronto Regt., Canadian Expeditionary Force; St. Julien, 25.4.1915. *(Given by their sons)*

CONSETT (April 1, 1931).—The BARRIE GEORGE LAMP: In memory of Edward Barrie George, 2nd Lieut., 2nd Batt., D.L.I. (attached 15th D.L.I.); Flers, 16.9.1916, aged 19. *(Given by his father)*

SUNDERLAND (April 1, 1931).—The MOLINEUX LAMP: In memory of George King Molineux, Capt., 2nd Northumberland Fusiliers; Ypres, 8.5.1915. *(Given by his mother)*

NORTH SHIELDS (April 1, 1931).—The HOWE LAMP: In memory of Richard George Penn Curzon, 4th Earl Howe, 1861-1929. His son's gift to Toc H. *(Given by Earl Howe)*

BASINGSTOKE (April 1, 1931).—The PARSONS LAMP: In memory of Hardy Falconer Parsons, V.C., 2nd Lieut., 14th Batt. Gloucester Regt., aged 20, The Knoll, Villers-Faucon, 22.8.1917; and of Ewart Moulton Parsons, Lieut., R.A.F., aged 19, Eastbourne, 17.6.1918. *(Given by their father)*

NEWPORT AND CARISBROOKE (May 6, 1931).—The FRANK HERBERT WISE LAMP: In memory of Frank Herbert Wise, Trooper, 1st Northants Dragoons; killed in action in Italy, 30.10.1918. *(Given by Branch Members)*

Lamps not at present held by Branches

These Lamps will be bestowed, with the consent of their donors, on new Branches.

The RUSH LIGHT.
The HALSE LAMP.
The ELLIOTT LAMP.

The SNOW LAMP.
The LOCHTIE LAMP.
The PRISONERS OF WAR LAMP.

School Lamps

Toc H, through its Schools Section is in active co-operation with over 100 schools. When these school connections first grew up, Lamps of Maintenance were granted to such schools as desired to have them. Since the Lamp became recognised, however, as the particular symbol of a full-grown Branch of Toc H, it has not been possible to grant further Lamps to schools. The Lamps named below are now representative of a wider fellowship between Toc H and all the schools with which it is linked by the Schools Section. These Lamps are usually kept in the School Chapel and lit on special occasions, e.g., Armistice Day. Unless otherwise stated they are dedicated to the old boys of the School who fell in the Great War.

BRADFIELD COLLEGE.—In memory of MAC ROBERTSON, Lt., 70th Battery, R.F.A. Festubert, 22.5.1915: And of all boys of Bradfield who fell in the War.

KNUTSFORD (Test School).—The PADRE'S LAMP: In memory of OSWIN CREIGHTON, C.F., attached 42nd Bde., R.F.A. 15.4.1918.

BERKHAMSTEAD SCHOOL
BISHOP'S STORTFORD COLLEGE
BLUNDELL'S SCHOOL
BRIGHTON COLLEGE
BROMSGROVE SCHOOL
CHRIST'S HOSPITAL
EASTBOURNE COLLEGE
HARROW SCHOOL

MARLBOROUGH COLLEGE
MILL HILL SCHOOL
ST. EDWARD'S SCHOOL, OXFORD
ST. GEORGE'S SCHOOL, HARPENDEN
ST. JOHN'S SCHOOL, LEATHERHEAD
ST. PAUL'S SCHOOL.
WESTMINSTER SCHOOL
KING'S SCHOOL, CANTERBURY



*And as they trusted, we the task inherit,
Th' unfinished task for which their lives were spent;
But leaving us a portion of their spirit,
They gave their witness and they died content.
Full well they knew they could not build without us
That better country, faint and far descried,
God's own true England; but they did not doubt us—
And in that faith, and in that faith they died.*

ROYAL NAVAL VOLUNTEER RESERVE

Unveiling of Memorial Trophy by H.R.H. the Prince of Wales

This ceremony is not, of course, an item of the Toc H Festival. We are, nevertheless, most pleased and proud that it should be linked by time and place with our own celebrations.

The R.N.V.R. was inaugurated some 11 years before the War and consisted of a small, but highly efficient and well-trained force, numbering about 4,200 officers and men, all of whom mobilised within the first two days after the outbreak of War.

It was soon found to be necessary to expand the Force for all branches of the Royal Navy, and this resulted in the acquisition of the Crystal Palace as a Royal Naval Depot, known as *Victory VI*, on the books of which officers and men were borne. The number under training quickly rose to 9,000, which was the average number throughout the War. There were between 125,000 and 130,000 officers and men trained in the Royal Naval Depot, Crystal Palace, and when it was suggested that a Trophy should be erected to commemorate their wonderful service, it was felt that no better centre could be found wherein to place it.

It is interesting to note that the Royal Naval Volunteer Reserve fought and distinguished themselves in every battle-front, either afloat or on shore, during the Great War, and were awarded a very large share of every class of distinction for valour and gallantry.

Programme

Assembly of All R.N.V.R.'s, headed by the band from the R.N. Barracks, Chatham, outside the Canada Building at 5.45 p.m.

March to the Old Quarter Deck, taking
up position around the Trophy.

Arrival of H.R.H. The Prince of Wales at 7 p.m.

Inspection of the Guard.

Introduction by the President.

Unveiling of the Memorial and a short address
by His Royal Highness.

Dedication by The Rev. Bevill Close, O.B.E., M.A.,
Chaplain to the R.N.D. Association.

The Prince of Wales returns to the Palace.

Be Independent of the Landlord
and **PURCHASE** your House.

THE
WESTBOURNE PARK BUILDING SOCIETY

(Incorporated 1885).

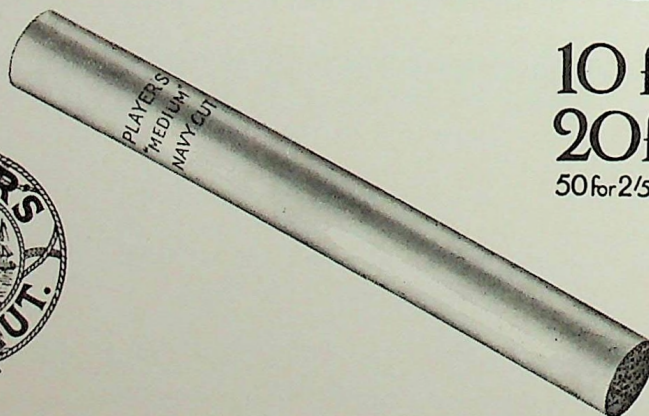
Has ample funds available for advances on LEASEHOLD and FREEHOLD
Properties in London and the Home Counties.

LOWEST MONTHLY REPAYMENTS including Capital and Interest from
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Director of Music : Captain ANDREW HARRIS, L.R.A.M.

Programme

Music to be played by H.M. Welsh Guards
Band on the Terrace from 3.30 to 4.15 p.m.

- | | | |
|----------------------|----------------------|-----------------|
| 1. Grand March | Knights of the King | Ketelby |
| 2. Selection | The Song of the Drum | Ellis and Finck |
| 3. Polonaise | | Chopin |
| 4. Waltz | Elfentanz | Lchar |
| 5. Songs of the Fair | | Easthope Martin |
| 6. Suite | Les deux Pigeons | Messenger |



Thanksgiving Service

HYMNS.

<i>All People that on Earth do dwell.</i>	<i>The Pilgrims' Hymn.</i>
<i>Te Deum laudamus.</i>	<i>Bless'd be the Day.</i>
<i>Come, Kindred.</i>	<i>Praise to the Lord.</i>

A Doxology.



The Evening

From 7.30 to 7.50 p.m. the Band will play Marches, and onwards will accompany Community Singing.

1. *Marching through Georgia.*
2. *Loch Lomond.*
3. *Rio Grande.*
4. *Trouvez Toc H* (Tune : "Come to the Fair.")
5. *How we train 'em.*
6. *Shenandoah.*
7. *Cockles and Mussels.*
8. *All through the night.*
9. *Here's a health unto His Majesty.*

During the Procession of Lights and Banners, will be played
The Doge's March

Ross

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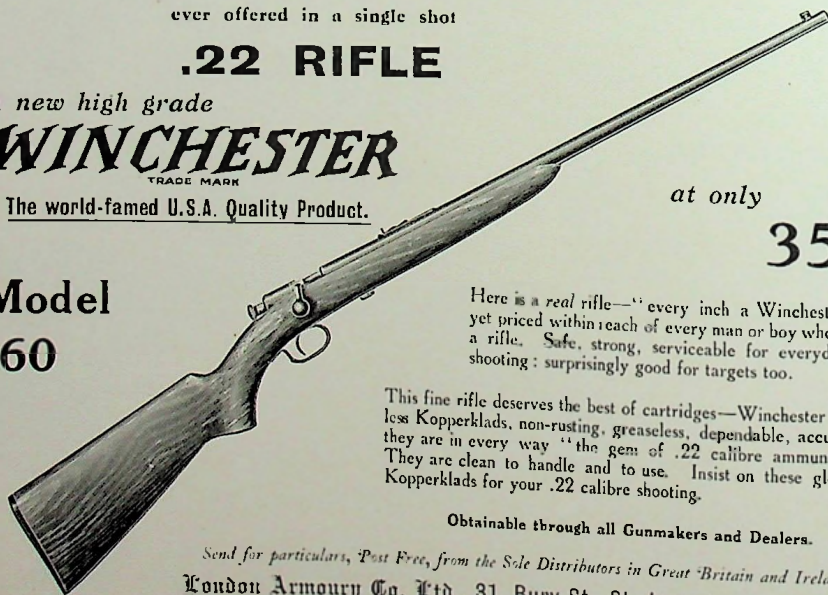
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A BUNCH OF SONGS.

The Audience will put their best voice foremost on a selection of the songs which follow. The number of the next song to be sung will be announced on boards on the platform.

1.

TROUVEZ TOC H.

From the "Toc H Journal," October, 1927.

To the tune of "Come to the Fair."

1. When the broth of a boy's in a bit of a stew,
 Ma foi ! Toujours Toc H.
We'll chaff him, and give him a chore-full to do.
 Ma foi ! Toujours Toc H.
All the wigs on the green are as hives for the bee,
As we blow off the froth from our Mazawattee.
 So it's come then, monkeys and men,
 To Toc H in the cool of the evening ;
 In your baggiest bags, with your bubbliest briar,
 Tra-la, Trouvez Toc H.
2. The board, it is groaning with fishes and chips,
 Ma foi ! Toujours Toc H.
The Jobbie is droning of Jobmaster-slips,
 Ma foi ! Toujours Toc H.
While the Padre, poor fellow, is doing his best,
To point to the East, while he travels due West,
 So it's come then, monkeys and men,
 To Toc H in the cool of the evening ;
 In your baggiest bags, with your bubbliest briar,
 Tra-la, Trouvez Toc H.
3. When ordered to Pindi, or Jo'burg, or Perth,
 Ma foi ! Toujours Toc H.
You're safe for a shindy all over the earth,
 Ma foi ! Toujours Toc H.
Wherever you foot it, you'll find a man's hand
Who is firm by the code in a far-away land.
 So it's come then, men that are men,
 To Toc H as a bit of the " orlrite " ;
 In your baggiest bags, with your bubbliest briar,
 Tra-la, Trouvez Toc H.

P. B. C.

HOW WE TRAIN 'EM.

A ditty sung by Payneham Group of Toc H, South Australia.

When you roll up to Payneham and sit down to tea,
And balance a cup and a plate on your knee,
You think you are in an expensive hotel,
For we train 'em at Payneham to do the thing well.

Tra la la, Who can tell—How we train 'em at Payneham to do the thing well ?

And when round the joanna you lift up your voice,
You soon get quite used to the horrible noise,
Don't worry at all if you go a bit wrong,
For we train 'em at Payneham to sing very strong.

Tra la la, Rotten song—But we train 'em at Payneham to sing very strong.

And the washing-up party just out through the door
Won't leave any pieces of plates on the floor,
The sound of a crash is astoundingly rare,
'Cos we train 'em at Payneham to break things with care.

Tra la la, You may start—But we train 'em at Payneham to break things with care.

We all take off our coats when we get up to speak,
And the reason we do so is not far to seek,
It stops many an argument, rumpus and riot,
If your shirt's very dirty you've got to keep quiet.

Tra la la, Stop the riot—'Cos we train 'em at Payneham to keep very quiet.

In the Jobmaster's innings you may feel afraid
That some might be unwilling to flourish a spade,
But the hard, dirty jobs don't leave these blokes appalled,
For we train 'em at Payneham to come when they're called.

Tra la la, Hands are galled—But we train 'em at Payneham to come when they're called.

HERE'S A HEALTH UNTO HIS MAJESTY.

Toc H Song Book 4.

Here's a health unto his Majesty,
With a fa la la la la la !

Confusion to his enemies,
With a fa la la la la la !

And he that will not wish him health,
He shall have neither wit nor wealth,
Nor yet a rope to hang himself,
With a fa la la, etc.

The traitor who will not comply,
With a fa la la la la la !

A traitor's death then let him die,
With a fa la la la la la !

And he that will not pledge the King,
We wish for him no better thing,
Than that he lack what now we sing,
With a fa la la, etc.

MARCHING THRO' GEORGIA.

Toc H Song Book 7.

1. Bring the good old bugle, boys, we'll sing another song,
Sing it with a spirit that will start the world along,
Sing it as we used to sing it fifty thousand strong,
While we were marching thro' Georgia.

CHORUS :

*Hurrah ! Hurrah ! we'll bring the jubilee,
Hurrah ! Hurrah ! the flag that makes us free !
So we sang the chorus from Atlanta to the sea,
While we were marching thro' Georgia.*

2. How the darkies shouted when they heard the joyful sound,
How the turkeys gobbled which our commissary found,
How the sweet potatoes even started from the ground,
While we were marching thro' Georgia.
3. Yes, and there were Union men who wept with joyful tears,
When they saw the honor'd flag they had not seen for years,
Hardly could they be restrain'd from breaking forth in cheers,
While we were marching thro' Georgia.
4. " Sherman's dashing Yankee lads will never reach the coast,"
So the saucy rebels said, and 'twas a handsome boast,
Had they not forgot, alas, to reckon with the host,
While we were marching thro' Georgia.
5. So we made a thoroughfare for freedom and her train,
Sixty miles in latitude, three hundred to the main,
Treason fled before us, for resistance was in vain,
While we were marching thro' Georgia.

ALL THRO' THE NIGHT.

Toc H Song Book 13.

Silver stars their light bestowing
All thro' the night,
They the path to heav'n are showing
All thro' the night,
As they tread their path of duty,
Show they to the world the beauty
Of the peace of heav'n so truly
All thro' the night.

Like a smile does each star glisten
All thro' the night,
To illumine her earthly sister
All thro' the night,
Old age has its night of sickness,
But to beautify our weakness,
Shed your light abroad in meekness
All thro' the night.

RIO GRANDE.

Tot H Song Book 14.

1. I'll sing you a song of the fish in the sea,
Oh, Rio !

I'll sing you a song of the fish in the sea.

CHORUS : *And we're bound for the Rio Grande,
 Then away, love, away, 'way down Rio,
 So fare ye well, my pretty young gel,
 For we're bound for the Rio Grande.*

2. Sing good-bye to Sally and good-bye to Sue,
Oh, Rio !

And you who are listening good-bye to you.

CHORUS : *And we're bound, etc.*

3. Our ship went sailing out over the bar,
Oh, Rio !

And we pointed her nose for the Southern Star.

CHORUS : *And we're bound, etc.*

4. Farewell and adieu to you ladies of Spain,
Oh, Rio !

And we're all of us coming to see you again.

CHORUS : *And we're bound, etc.*

5. I said farewell to Kitty, my dear,
Oh, Rio !

And she waved her white hand as we passed the South Pier.

CHORUS : *And we're bound, etc.*

6. The oak and the ash and the bonnie birk tree,
Oh, Rio !

They're all growing green in the North Countree.

CHORUS : *And we're bound, etc.*

COCKLES AND MUSSELS.

In Dublin's fair city, where girls are so pretty,

I first set my eyes on sweet Molly Malone,

As she wheel'd her wheel-barrow through streets broad and narrow,

Crying, Cockles and Mussels ! alive, alive oh !

CHORUS : *Alive, alive oh ! Alive, alive oh !*

Crying, Cockles and Mussels alive, alive oh !

She was a fishmonger, but sure 'twas no wonder,
 For so were her father and mother before ;
 And they each wheel'd their barrow through streets broad and narrow,
 Crying, Cockles and Mussels ! alive, alive oh !

CHORUS : *Alive, alive oh ! etc.*

She died of a fever, and no one could save her,
 And that was the end of sweet Molly Malone ;
 Her ghost wheels her barrow through streets broad and narrow,
 Crying, Cockles and Mussels ! alive, alive oh !

CHORUS : *Alive, alive oh ! etc.*

8.

LOCH LOMOND.

1. By yon bonnie banks, and by yon bonnie brae,
 Where the sun shines bright on Loch Lomon',
 Where me and my true love were ever wont to gae,
 On the bonnie, bonnie banks of Loch Lomon'.

CHORUS :

*Oh ! ye'll take the high road and I'll take the low road,
 And I'll be in Scotland afore ye,
 But me and my true love will never meet again,
 On the bonnie, bonnie banks of Loch Lomon'.*

2. 'Twas there that we parted in yon shady glen,
 On the steep, steep side of Ben Lomon',
 Where in purple hue the Highland hills we view,
 And the moon glints out in the gloamin'.

9.

SHENANDOAH.

Toe H Song Book 13.

Oh, Shenandoah, I long to hear you.

CHORUS : *Away you rolling river.*

Oh Shenandoah, I long to hear you.

CHORUS : *Away, I'm bound to go,
 Cross the wide Missouri.*

'Tis seven long years since last I see thee,

'Tis seven long years since last I see thee.

Oh Shenandoah, I'm bound to leave you.

Oh Shenandoah, I'll not deceive you.

Oh Shenandoah, I love your daughter,

Oh Shenandoah, I love your daughter.

Oh Shenandoah, I long to hear you,

Oh Shenandoah, I long to hear you.

FOR FRIENDS WHO WANT TO HELP

The money which is necessary for the carrying on of the smallest possible organisation of Toc H is largely raised by the self-denying efforts of members, many of whom have little enough to spare, but for funds for building firm foundations and for urgent growth and expansion. Toc H is dependent on friends outside. Besides the great gifts of houses or endowments of chaplaincies, the value of which cannot easily be calculated, there are several ways in which Everyman can help :

LEGACIES : A simple form of legacy is as follows : " I bequeath to Toc H (Incorporated) the sum of £ to be applied for the purposes of the said Toc H (Incorporated), and I direct the said legacy to be paid free of death duty and as soon as conveniently may be after my death."

TOC H BUILDERS : There are many who, finding themselves unable to take an active part in Toc H, yet wish to support the movement to the best of their power. These may well become Toc H Builders, contributing £1 or more a year, which may be allotted to local or headquarters needs as desired, and in return, receiving monthly the Toc H JOURNAL. Builders' forms may be obtained from Headquarters or from Area Secretaries.

DONATIONS : These are always welcome, the smallest equally with the great, and should be addressed to the Treasurer at Headquarters, 47, Francis Street, S.W.1.

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Some Toc H Publications

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TALES OF TALBOT HOUSE. By the Rev. P. B. Clayton. New Edition, 1928. 112 pp. Boards, 2s. (20s. per dozen, plus postage). Paper covers, 1s. (9s. per dozen, plus postage).

PLAIN TALES FROM FLANDERS. By the Rev. P. B. Clayton. Boards, 168 pp. Longmans 3s. 6d. (Order through the Registrar).

HALF THE BATTLE. By Barclay Baron. 72 pp. 9d. (7s. per dozen, plus postage).

THE ROYAL CHARTER OF TOC H. Full text of 1922, incorporating the Amendments of 1925. 2d.

BUILDING TOC H. A guide to forming new Groups. 20 pp. 2d. (1s. 6d. per dozen).

THE LAMP OF TOC H. 5½ by 4½. 16 pp. 1d. each (5s. per 100, plus postage).

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WHAT IS TOC H? Four-page leaflet. Free.

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ORIGIN : Talbot House in war-time was "Everyman's Club," whose motto, "All rank abandon ye who enter here," brought officers and men alike into a friendship irrespective of class or creed, which mounted from the jovial welcome of its open door to the hallowed communion of its Upper Room. It was opened in December, 1915, at Poperinghe, the nearest habitable town behind Ypres, by Padres Neville Talbot (to-day Bishop of Pretoria), and Philip Clayton ("Tubby," now Vicar of All Hallows-by-the-Tower, a guild church of Toc H). In 1929, by the far-seeing generosity of Lord Wakefield, Talbot House came once again into the keeping of Toc H, to be a place of pilgrimage and training for ever.

BASIS : From the first Toc H has tried to be a family, whose members—whether attached to any Christian denomination or not—endeavour to live their lives according to Christian principles and "to challenge their generation to seek in all things the mind of Christ."

RE-BIRTH : Toc H was started again on a modest scale in 1919-1920 by Tubby and a band of survivors of the Ypres Salient. Its first aim was to recapture the War's spirit of comradeship in common service, and to pass it on to the younger generation for the greater task of peace. Two years from this beginning, the tiny experiment had been repeated throughout the length of England, and within five it had girdled the earth and overleapt the bounds of British race. Yet its membership is still comparatively small, for Toc H is no mass movement, but an intimate and personal way of life spread from man to man by individual example. In 1922, its position was assured by the grant of a Royal Charter.

ORGANISATION : One or more keen "pivotal" men in a district collect others round them and form a small tentative *Group*. This Group, in course of time and after a real test of stability, unity and work, may become a *Branch*, which is granted a Lamp of Maintenance as a symbol of its trust and responsibility, to be lit with a simple ceremony at all meetings. Each of these is dedicated to the memory of one of the Elder Brethren—those who, whether in peace or war, passed over in the doing of unsparing service for their fellows.

In certain cities, a team of members live together in a House, or "Mark," the visible embodiment of Talbot House and a centre of effort in the area. At the present time there are some twenty-five Marks and 800 units of Toc H throughout the world.

OBJECTS : The ideas underlying Toc H are as old as history—Fellowship and Service. Each member in Toc H pledges himself to Fellowship with other men and to the Service of those less fortunate than he. Its members are drawn from all ranks of society, from all Christian denominations, all schools of thought and political parties, for it is not primarily an ex-Service society, but a Club for Everyman, in which youth now takes the greater part. Toc H remembers the past, but looks to the future in hope and confidence.

FELLOWSHIP : This is fostered by the corporate life of the Branches, Groups and Marks of Toc H, by their weekly meetings, and more especially by their frequent Guest-Nights, when members may introduce friends and all men are equally welcome into the Family circle.

SERVICE : The voluntary service of Toc H members flows in three main streams : (a) Individual help and care to the sick, the disabled, the blind, the deaf and dumb, the lonely, the down-and-out, and all needing friendship and encouragement ; (b) Leadership and comradeship of boys and younger men in clubs, camps, classes and Scout Troops ; (c) Corporate jobs of many kinds as the keen spare-time work of Branch or Group—installing wireless for hospitals, making playgrounds for children, or providing Hostel accommodation for poor boys. Social Service of all these kinds is directed in each place by a voluntary *Jobmaster*. Toc H in no way competes with existing organisations ; it encourages and trains its members to help them.

MEMBERSHIP : All men, from the age of 16 upwards, who are in sympathy with its aims and objects, are eligible for membership in Toc H. Candidates are required to fill up a form of application, to be proposed and seconded by members, and to undergo a period of probation, varying in length according to circumstances, but it is recommended that they first make themselves known to their local unit, where they will be welcomed as enquiring friends into the life of the Branch or Group. The minimum annual subscription is 2s. 6d. for ordinary members.

LITERATURE : Those interested in the movement cannot do better than read some of its publications. *Tales of Talbot House* and *Plain Tales from Flanders*, by Rev. P. B. Clayton, the Founder-Padre, give an insight into the spirit and life which brought Toc H to birth. *Half the Battle*, by Barclay Baron, carries that story into peace-time and work ; while *Toc H Under Weigh*, by P. W. Monie, provides an exposition of the constant ideals and practical aims which lie behind Toc H to-day. The *Toc H Journal* is a monthly review of the progress and interests of the movement. All are obtainable from the Registrar at Headquarters, 47, Francis Street, S.W.1.

TOC H LEAGUE OF WOMEN HELPERS

There is a similar society for women, sharing the same spirit, pledged to the same objects, and organised on very similar lines. Its Patroness is H.R.H. the Duchess of York. Information from the General Secretary, 112-113, Chandos House, Palmer Street, Victoria Street, S.W.1.

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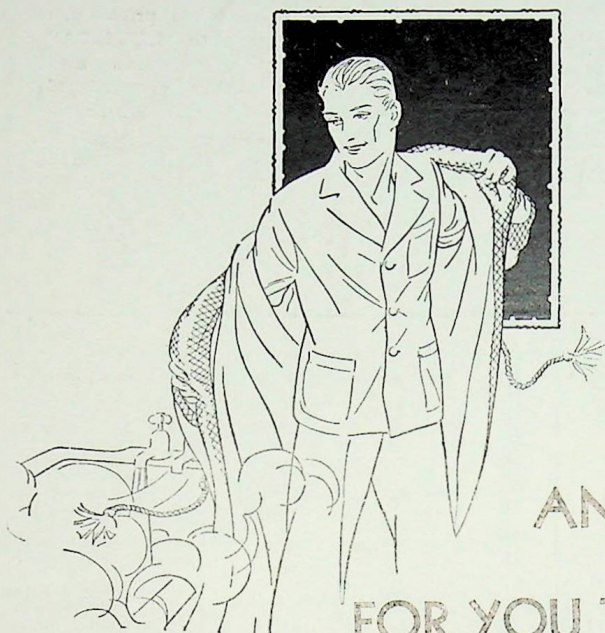
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